

TRUTH . TRADITION . TRANSFORMATION

SRIMAD BHAGAVATAM CANTO 10 CHAPTERS 1-20









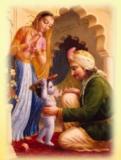








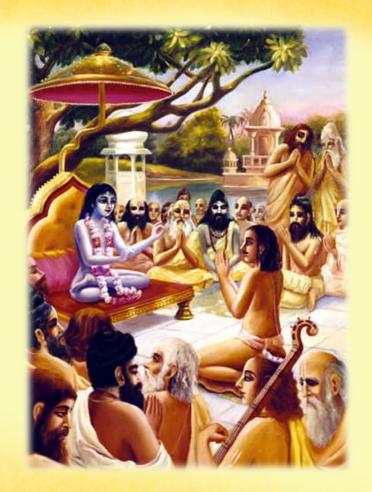




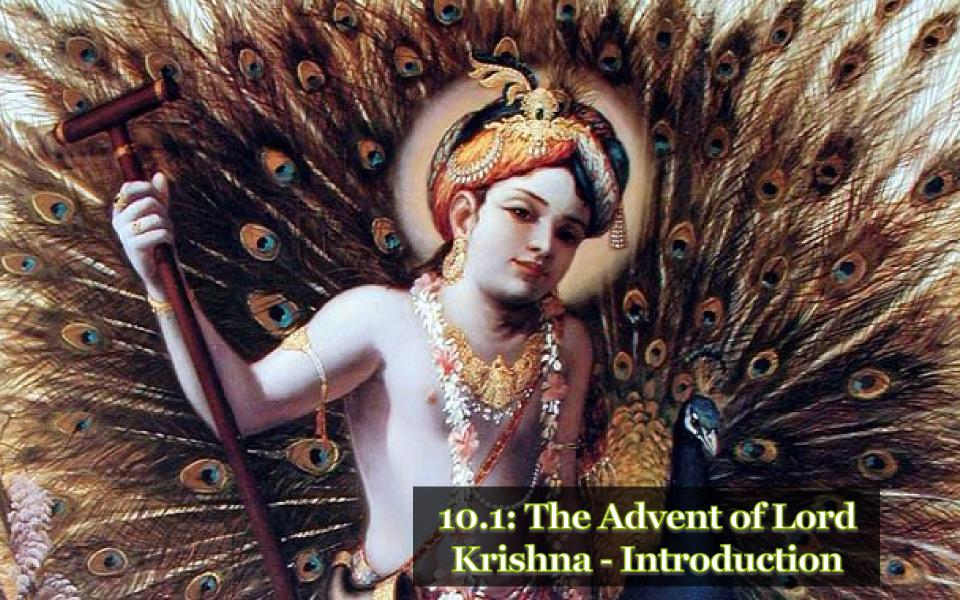


Canto $9 \rightarrow$ Canto 10

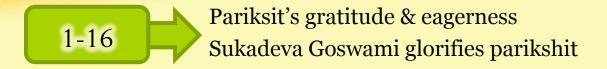
- Please continue: Parikshit encouraged Sukadeva to speak details about Krsna (summarized in 9.24.66)
- → Parikshit in 10.1.13: Please tell me elaborately about Krishna's activities & character, from beginning to end?.

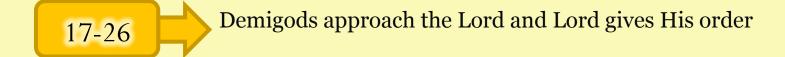


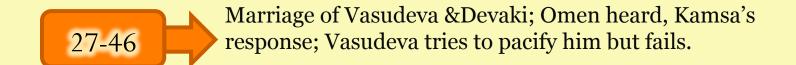


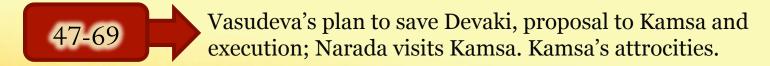


10.1. Advent of Lord Krsna: Introduction











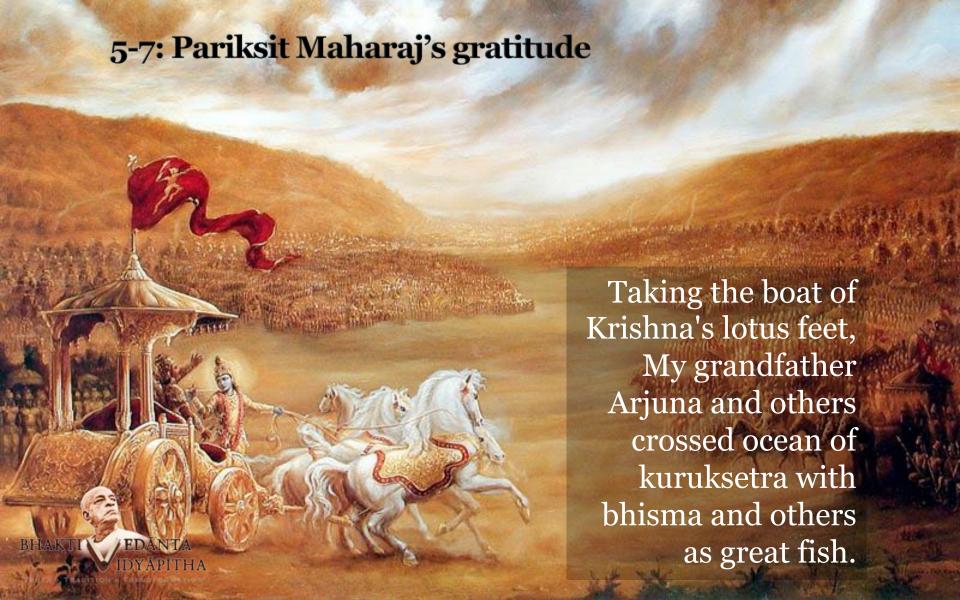
1-4: Pariksit Maharaj's eagerness

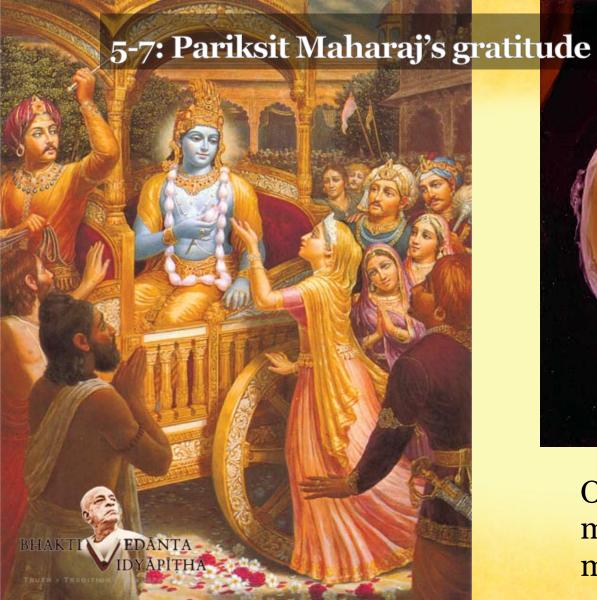
1-3: You described
Moon & Sun dynasties.
Now kindly describe
the activities of Krishna
and Balaram
elaborately.

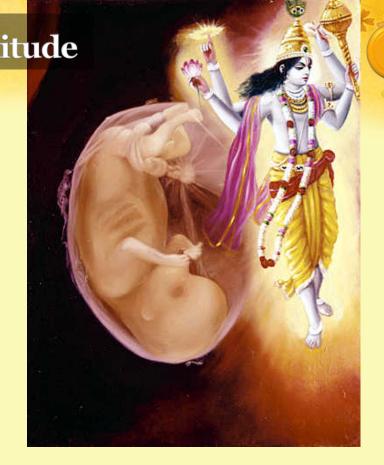
4: Nivritta tarsair...











On the prayer of my mother, Lord saved me in her womb.

8-11: Questions by Pariksit Maharaj

- 1) How is Balarama the son of Devaki and Rohini?
- 2) Why Lord was transferred to the house of Nanda?
- 3) Where did He live along with His relatives?
- 4) What did Krishna do in Vrindavan and Mathura?
- 5) Why did He kill Kamsa?
- 6) How many years Krishna lived with descends of Vrsni?
- 7) How many wives did He marry?
- 8) How many years did He live in Dvaraka?



12-13: Pariksit's Eagerness for Krishna Katha

12: Explain all that I have inquired and that which I have not.

13: Drinking nectar of Krishna katha, I'm not troubled by hunger and thirst

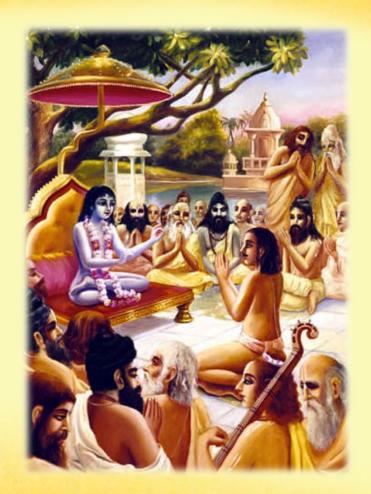




14-16: Sukadeva Goswami glorifies Parikshit

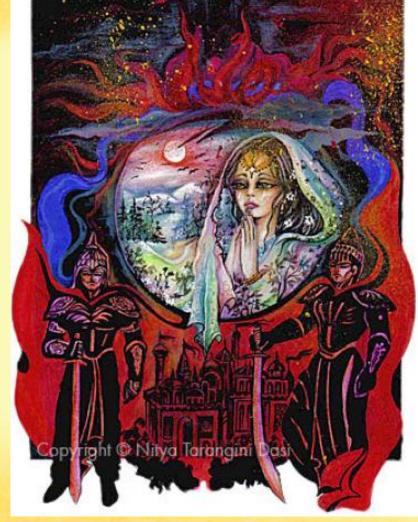
14-15: Thank you. You have great attraction for Krishna Katha. Your intelligence firmly fixed in spiritual understanding (true goal of humanity)

16: 3 kinds of people arepurified by 'Vasudev Katha'→ Speaker, hearer, enquirer.



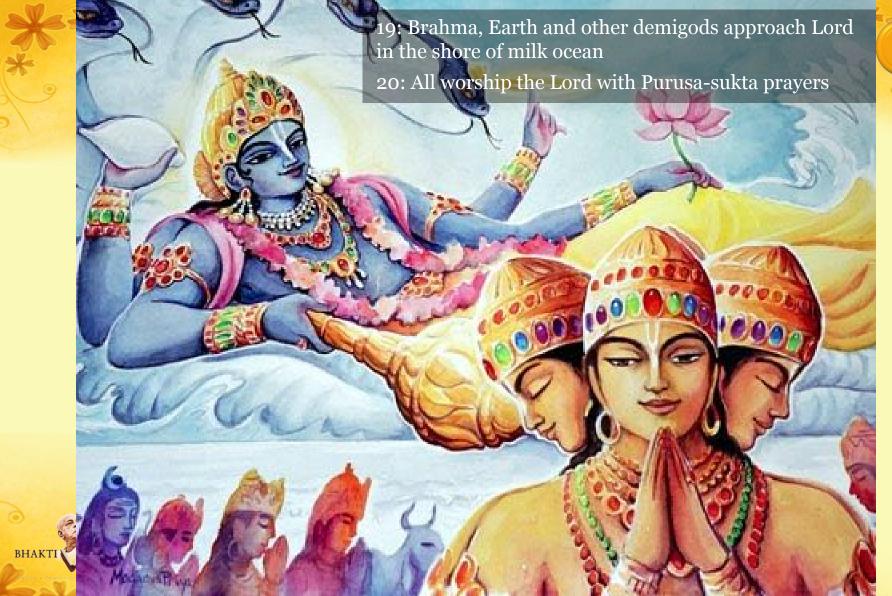












21-26: Brahma conveys Lord's Orders

21: In trance, Brahma hears from Lord Visnu

22: Lord knows of earth's conditions, all of you appear in dynasties of Yadu & Vrsni





21-26: Brahma conveys Lord's Orders

23: Wives of demigods also

24: Sankarsana will appear as

Baladeva before Lord

25: Visnu-maya also

26: Brahma then returns





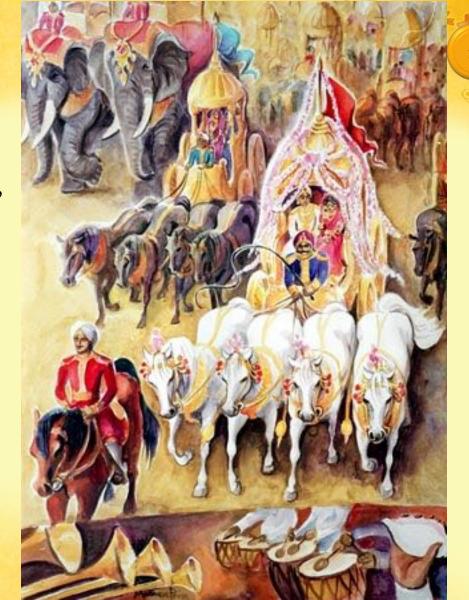
27-33: Marriage of Devaki & Vasudeva

- Surasena, chief of Yadus, went to live in Mathura
- Vasudeva married Devaki

Dowry:

- 200 female assistants,
- 400 elephants,
- 10,000 horses,
- 1800 chariots

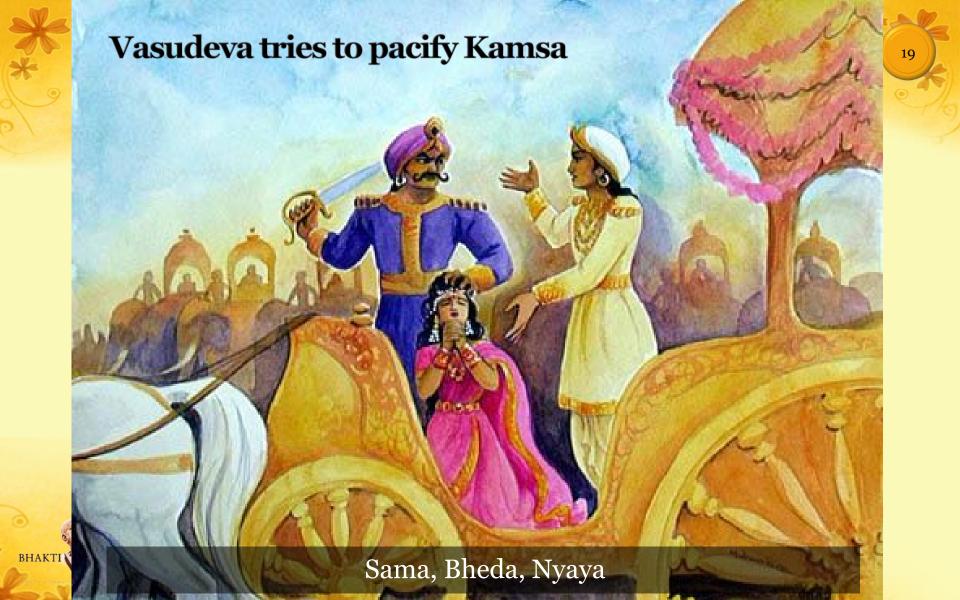




Kamsa personally drove chariot







36-46: Vasudeva used 5 types of Sama



- Guna kirtanam how u are so glorious/creset jewel of dynasty
- **2. Sambanda** bhoja
- 3. Labha bhoja yasakarah.

 "even though she is the mother of your enemy, because she is a woman, by not killing her, you will gain the fame of following dharma."
- **4. Abheda** bhaginim this devaki is non-different from ur daughter
- 5. **Upakrti** create feeling of generosity "by getting my wife from you, I will receive favour from you."

37-38: Vasudeva used Bheda and Nyaya

Bheda

- Fear of sinful act of killing sister on marriage day
- 2. Avoiding family fight due to killing sister

Nyaya

- One who took birth is sure to die.
- Post death, jiva automatically receives another body due to karma





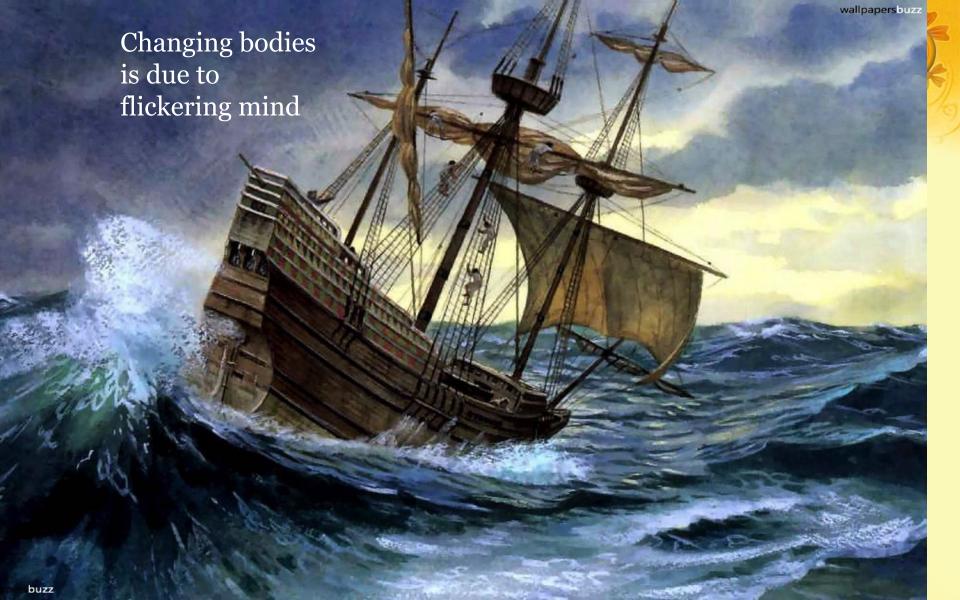




In dreams, we take many bodies, forgetting current posisiton











BHAKTI)

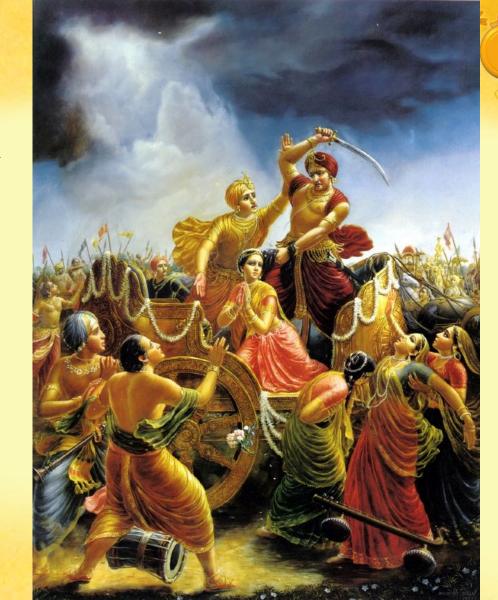
36-46: Vasudeva tries to pacify Kamsa

44: Why to be sinful? Only suffering in next life45: Younger sister is like daughter – deserves

affection, O dina-vatsala!

46: BUT Kamsa was a follower of Raksasas, sama and bheda couldn't affect him!





47-52: Thoughts of Vasudeva to save Devaki



48: As long as one has intelligence, one should avoid death

49-50: Let me hand over

sons to Kamsa

51: Transmigration is due

to destiny

52: Submits proposal to

Kamsa

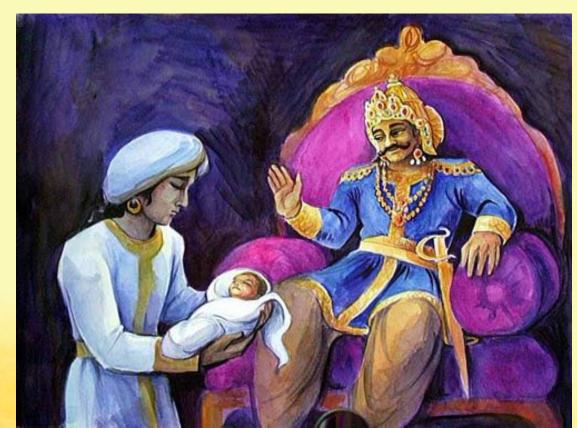
53-55: Kamsa agreed



56-61: Vasudeva gives his first son to Kamsa

60: "Take back this child, I'm only concerned with the 8th child.

61: Vasudeva agress, but couldn't trust the character of Kamsa





62-64: Narada Muni increases fear in Kamsa

62-63: All demigods have appeared in the dynasties of Yadu – any child might be cause of your death [8 reasons]





65-69: Kamsa's attrocities

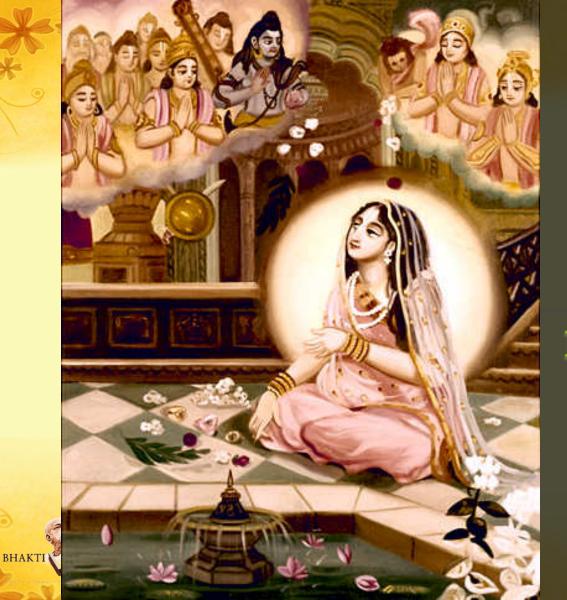
65-66: Kamsa imprisons Vasudeva, Devaki & kills all their 6 children

67: Greedy Kings kill even fathers, borthers, etc. being selfish

68-69: Kamsa being envious of the Yadus, imprisons Ugrasena







10.2:
Prayers by
Demigods for
Lord Krishna in
the Womb

1-5: Attrocities of Kamsa

1-2: With help of various demons, Kamsa persecuted the Yadus

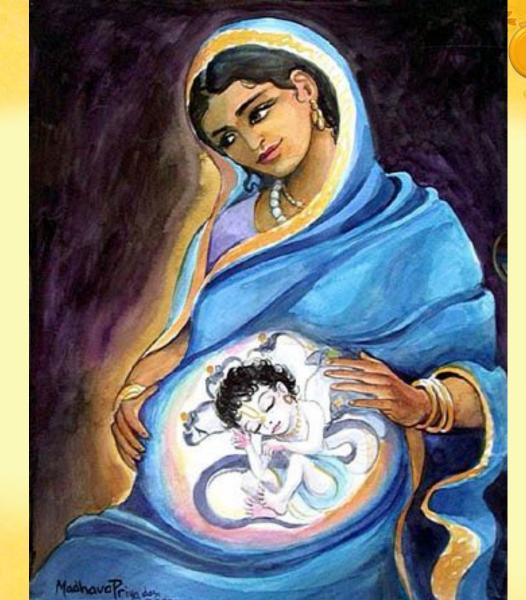
3: Yadas fled into other kingdoms like Kurus, Pancalas, Kekayas, etc.

4-5: Some stayed and served Kamsa.





After the 6 sons of Devaki were killed, Lord Ananta entered her womb.



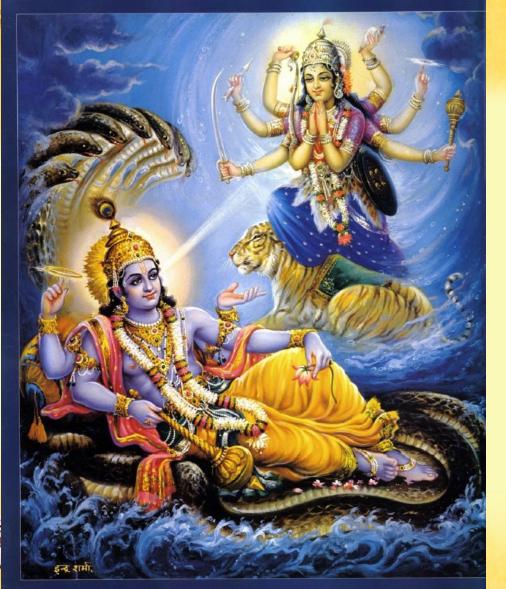




6-15: Orders of the Lord to Yogamaya

7: Go to Vraja, Transfer Sankarsana into Rohini's womb

9: I'll appear as son of Devaki, you appear as daughter of Yasoda

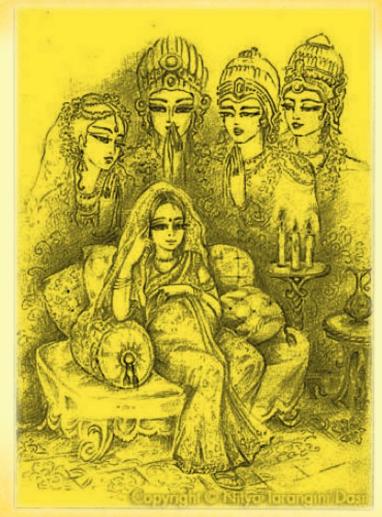


6-15: Orders of the Lord to Yogamaya

10: Ordinary humans will worship you with sacrifices to fulfil material desires

11: Rama, Sankarshana,BalabhadraOrder executed

16-20: Effects of Lord's appearance in Devaki's womb

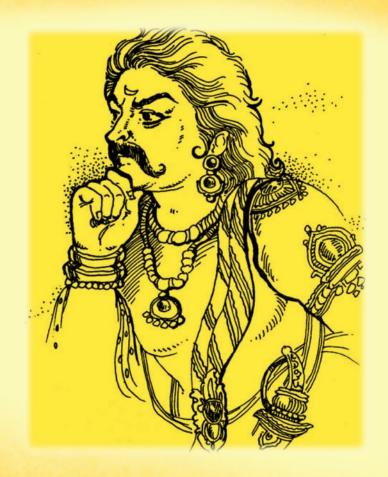




21-24: Thoughts of Kamsa

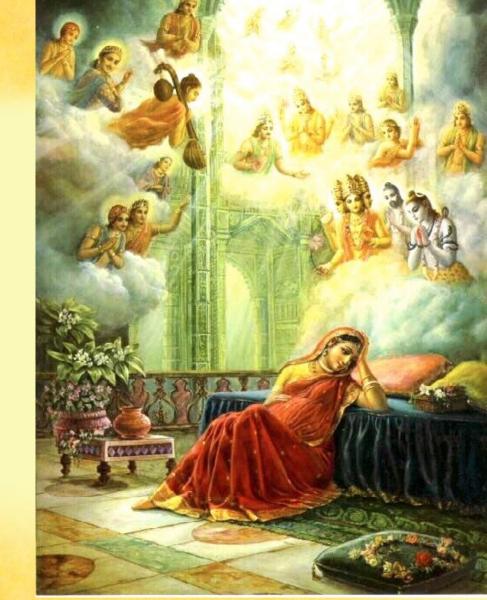
21: She's 1) woman 2) sister 3) pregnant – if kill, reputation, opulence and life span will be diminished 22: Suffer both in this life and next (hell)

23: Kamsa decided to wait 24: At all times, he thought about the Lord in fear.





25-42: Demigod's prayers (Garbha-Stuti)



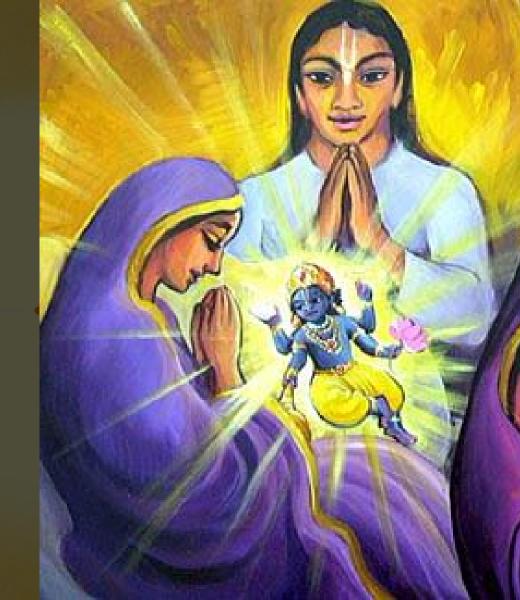




SLOKA...

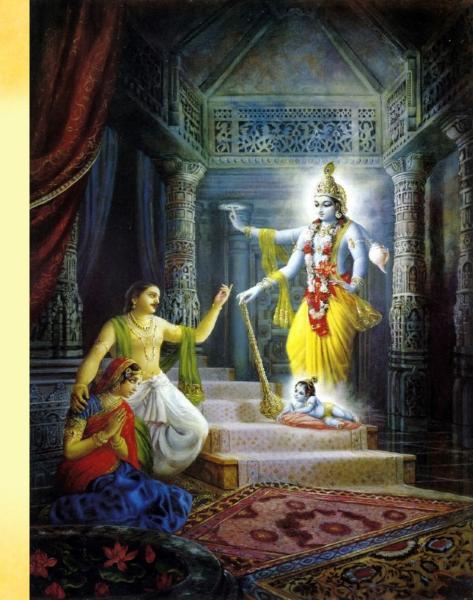


10.3: The Birth of Lord Krishna



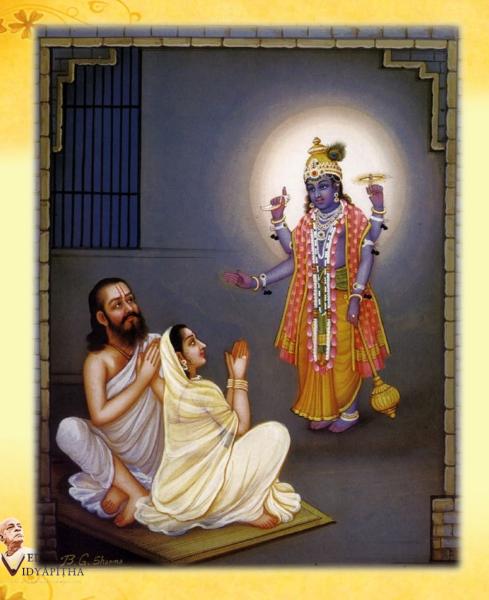


1-5: Auspiciousness of Krsna's Appearance









6-8: Joy of heavenly denizens, devas, munis, monsoon; Lord appears like full moon in night from Devaki

9-10: Beauty of Lord Krsna

11: Vasudeva's wonder, jubilation & celebration







BHAKTI

Prayers by Vasudeva

13: I understood You as...

vidito 'si bhavān [sākṣāt puruṣaḥ] [prakṛteḥ paraḥ] [kevalānubhavānandasvarūpaḥ] sarva-buddhi-dṛk

14: Aloof from His creation

15-17: You never entered Devakī's womb; You existed there already.

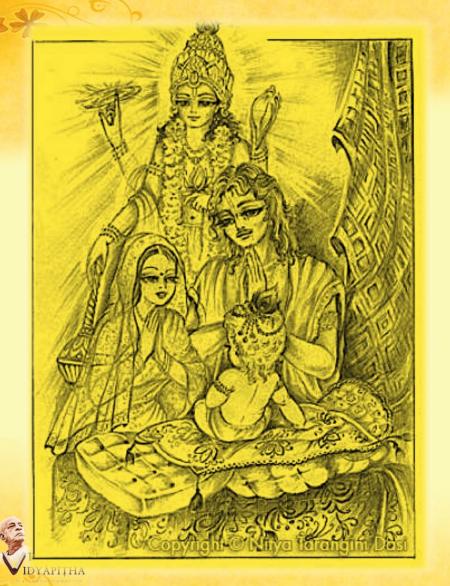
18: Abudha → considers body independent; With no basis in soul, body & senses are insubstantial.

19: Modes are under Your control

20: You assume different forms/colors

21: You appeared to kill miscreants & protect the world

22: Kamsa will come to kill You



Prayers by Devaki

24: Everything emanates from You

25: After annihilation (by time) You alone remain

26: Creation works under control of Time (anotehr form of Visnu), You are controller of Time

27: Jivas fearful of death, sleep peacefully under Your shelter.

28: Give us protection from fear of Kamsa, Your form as Visnu is appreciated by Yogis in meditaion



Devaki's anxiety

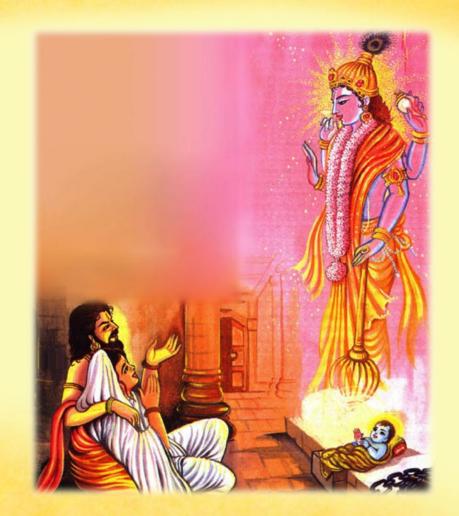
29: I am anxious for You, 30: Withdraw Your alaukika form so that I may hide You

31: @ Annihilation everything enters Your body, and You entered my body – *vidambanam*

Lord speaks to Vasudeva & Devaki

You were Sutapa & Prisni – did severe tapasya for 12000 yrs, desired a son like Lord.

Lord appeared as Prisnigarbha, Vamana & and now in His original form Krsna.

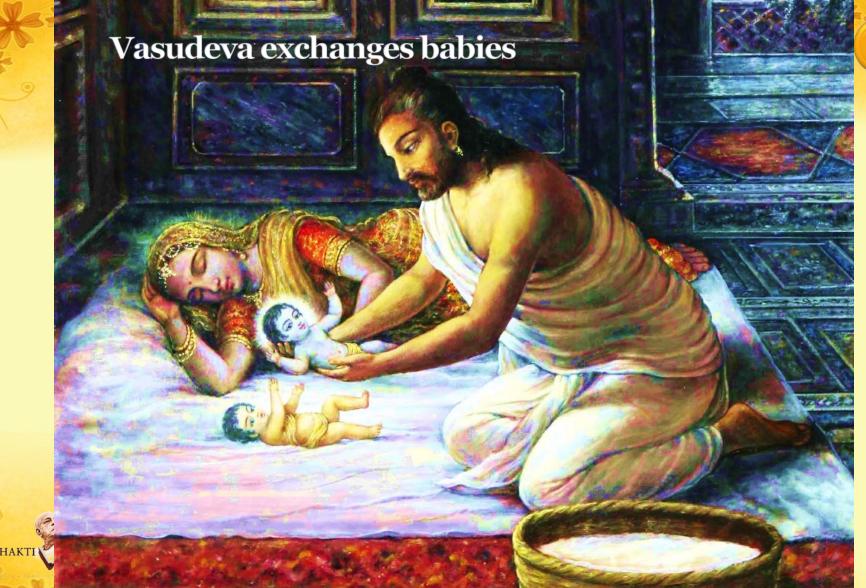




Lord transforms into a small child



BHAKTI)



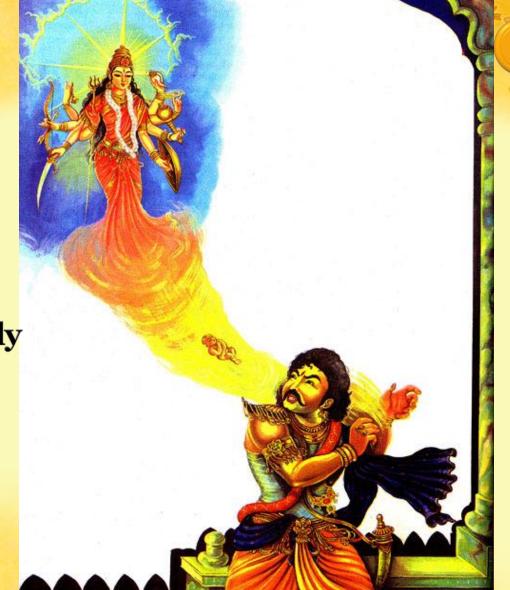
10.4: ATROCITIES OF KING KAMSA



BHAKTI

Devaki pleads Kamsa

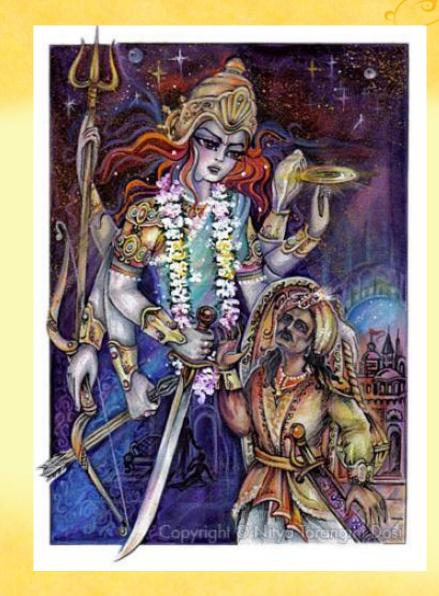
Kamsa mercilessly tries to kill





Durga devi appears

8 arms...





Lord who is going to kill you is already born

Kamsa's regretful talks with Devaki & Vasudeva





Kamsa's regretful talks with Devaki, Vasudeva

- I am like man-eater
- Forsaken relatives
- Even providence lies
- Your kids' misfortune
- Soul never dies
- Please excuse me

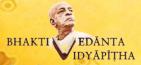
- Devaki & Vasudeva gave up anger, forgave Kamsa
- Kamsa peacefully returned



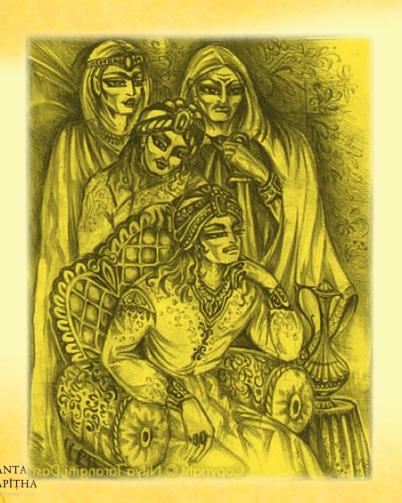
Kamsa & demoniac associates - Conversation



- Kill children <= 10 days
- Demigods fearful of you
- Demigods Nothing to fear about them.
- Lord Vishnu-Resides in hearts of yogis.
- Lord Siva Has gone to forest.
- Lord Brahma Engaged in austerities and meditation.
- Indra Devoid of prowess.



Kamsa & demoniac associates - Conversation



- Demigods should not be neglected, but uprooted
- Visnu is foundation of demigods –

viprā gāvas ca vedās ca tapaḥ satyaṁ damaḥ samaḥ śraddhā dayā titikṣā ca kratavas ca hares tanūḥ

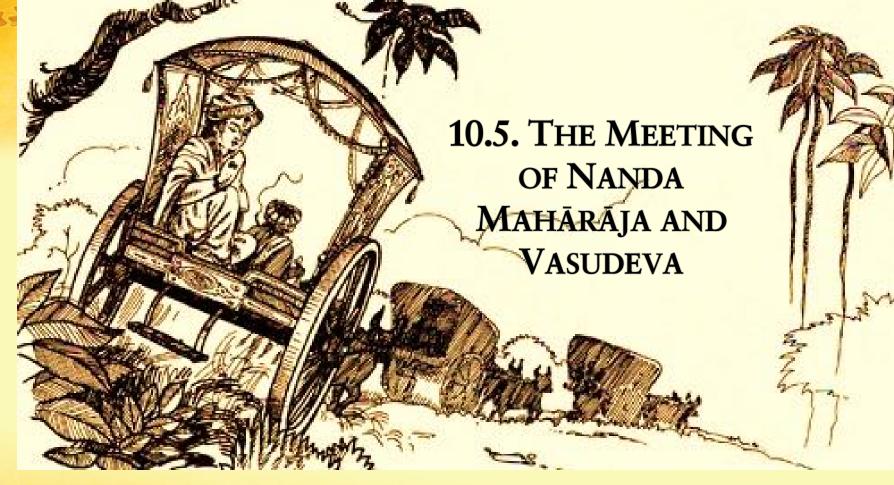
 Lets kill devotees, cows, stop sacrifices...

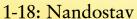


- Kamsa gave permission –
- Demons started persecution

āyuḥ śriyam yaśo dharma lokān āśiṣa eva ca hanti śreyāmsi sarvāṇi pumso mahad-atikramaḥ

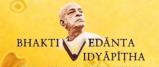






19: Nanda goes to Mathura to pay taxes to Kamsa

20-32: Conversation between Vasudeva and Nanda



Festivities at birth place of Krishna





Donated two million decorated cows, 7 hills of grain etc.





kālena snāna-śaucābhyām samskārais tapasejyayā śudhyanti dānaiḥ santuṣṭyā dravyāṇy ātmātma-vidyayā

By the passing of time, land and other material possessions are purified;

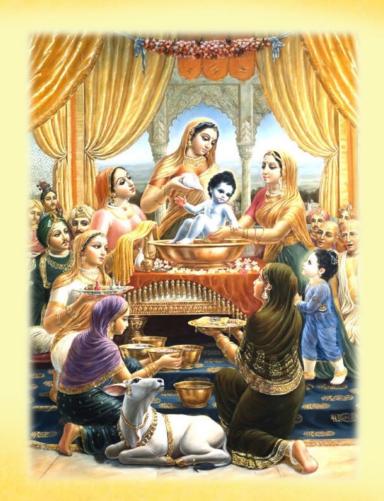




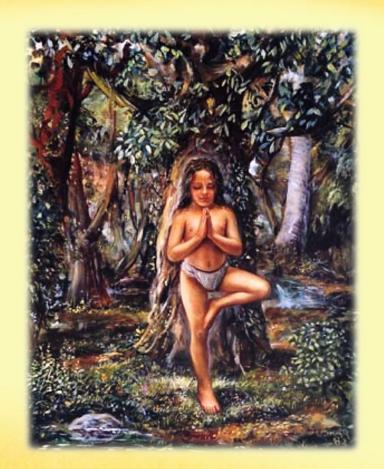
by bathing, the body is purified; and by being cleansed, unclean things are purified.



By purificatory ceremonies, birth is purified;



By austerity, the senses are purified;



By worship and charity offered to the brāhmaṇas, material possessions are purified.

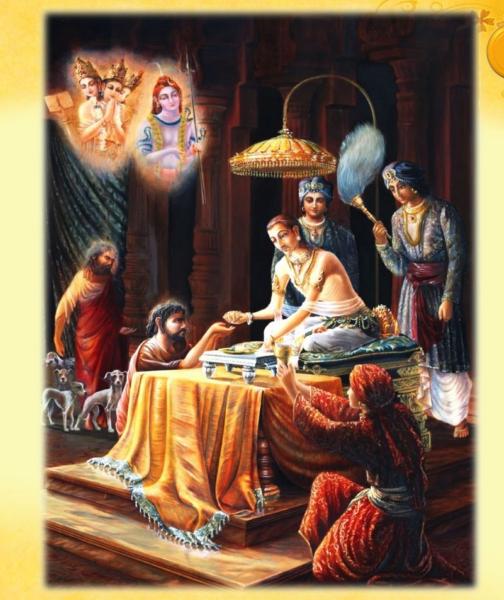




By satisfaction,

the mind is

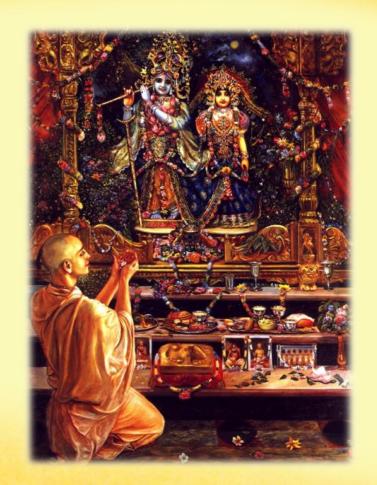
purified;





and by selfrealization, or

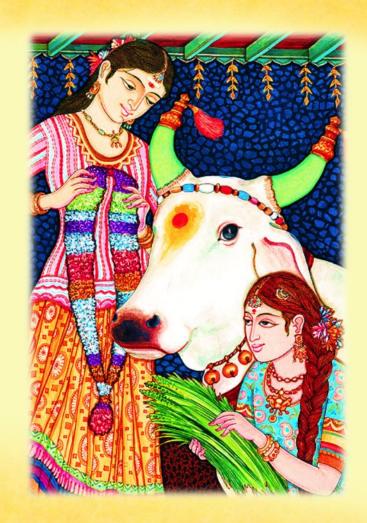
Kṛṣṇa
consciousness, the
soul is purified.



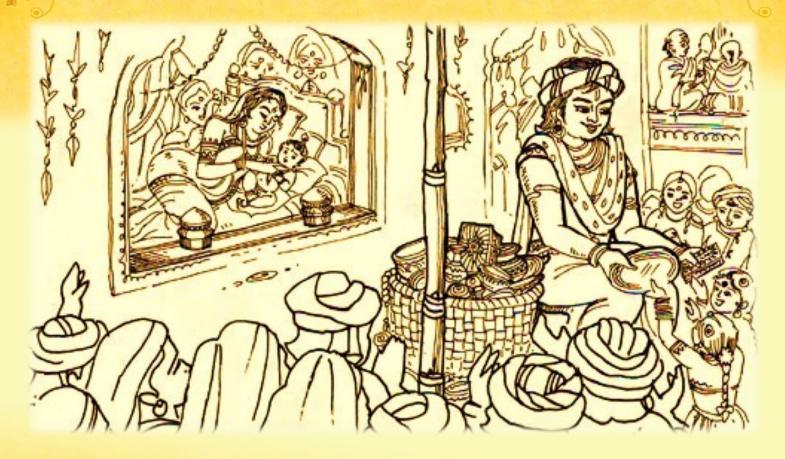


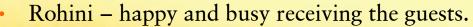
5-14: Festivities

- Brahmans chanted mantras
- Singers sang and dancers danced.
- Vraja was completely decorated.
- Cows and bulls were decorated.
- Gopas and Gopis were also nicely dressed.
- Lot of musical instruments.
- In happiness everyone played with milk, curd, butter etc.









- Nanda gave out lot of charity.
- Nanda's house became like palace of Lakshmi.



19: Nanda Mahārāja goes to Mathura to pay taxes to Kamsa



20-32: Conversation between Vasudeva and Nanda

Vasudeva to Nanda

- Jubilation → embrace
- Reciprocation → offered water for washing feet
- Examination → Inquiry about Praja
- Consolation → Fortune of meeting
- Explanation \rightarrow Rarity of staying together
- Facilitation \rightarrow for cows
- Balarama

Nanda to Vasudeva

- Benediction → protecting friend's son
- Tribulation → 6 children killed
- Consolation → Destiny is ultimate controller



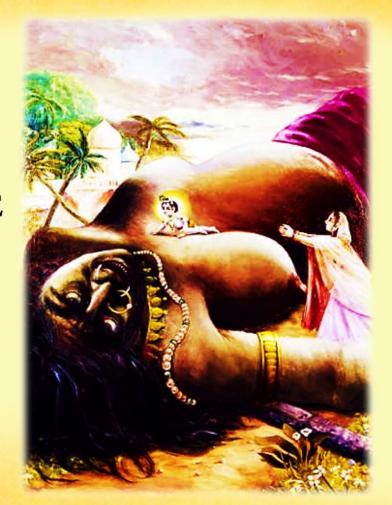
20-32: Conversation between Vasudeva and Nanda



naikatra priya-samvāsaḥ suhṛdām citra-karmaṇām oghena vyūhyamānānām plavānām srotaso yathā

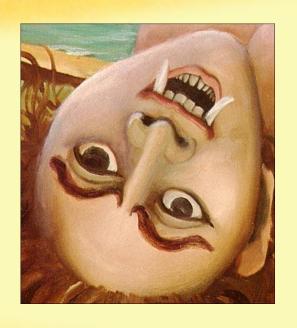


10.6. THE KILLING OF THE DEMON PŪTANĀ





1-9: Pūtanā comes to kill Kṛṣṇa by the order of Kamsa



3: People in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇaṁ kīrtanaṁ viṣṇoḥ SB 7.5.23], there cannot be any danger from bad elements.

na yatra śravaṇādīni rakṣo-ghnāni sva-karmasu kurvanti sātvatāṁ bhartur yātudhānyaś ca tatra hi



8 – Kṛṣṇa closed His eyes, Pūtanā took Lord Kṛṣṇa on her lap like unintelligent person puts a snake on his lap.

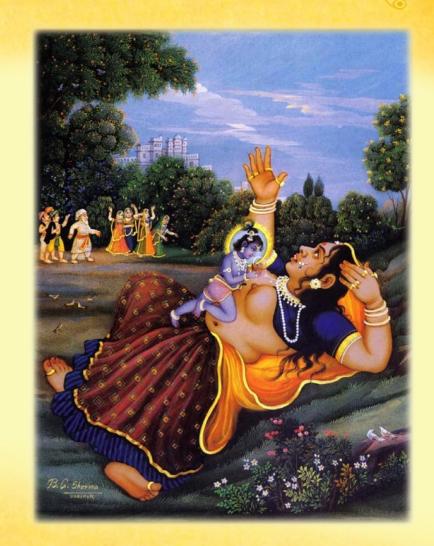
vibudhya tām bālaka-mārikāgraham carācarātmā sa nimīlitekṣaṇaḥ anantam āropayad aṅkam antakam yathoragam suptam abuddhirajju-dhīḥ



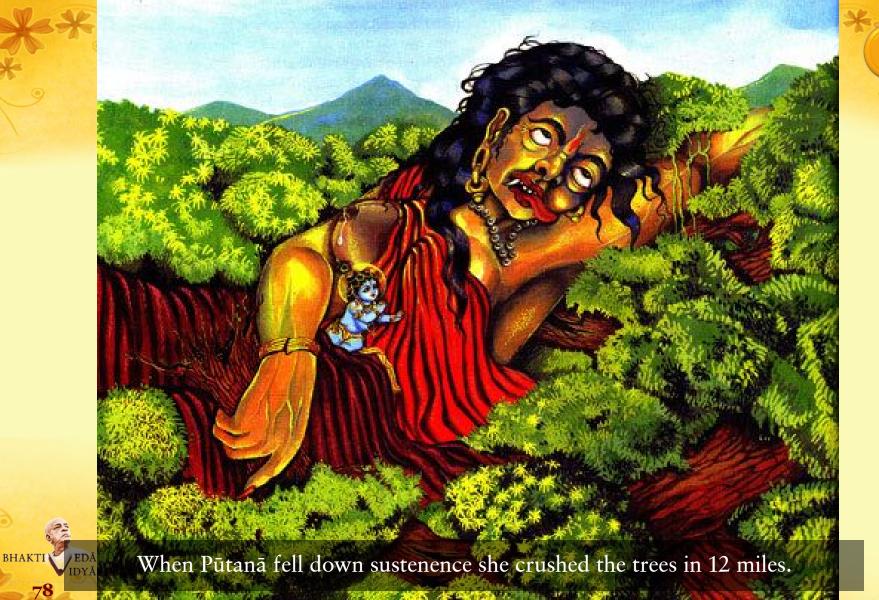


10-17: Kṛṣṇa kills Pūtanā

Kṛṣṇa sucked out both the poison & the life from her.







15-17: Bodily description of dead Pūtanā



Mouth was full of teeth, each resembling plough.

Nostrils deep like mountain caves.

Breasts like big slabs of stone fallen.

Scattered hair was the color of copper.

Eye sockets like deep blind wells, Thighs resembled the banks of a river,

Arms, legs and feet like big bridges, Abdomen like a dried-up lake.

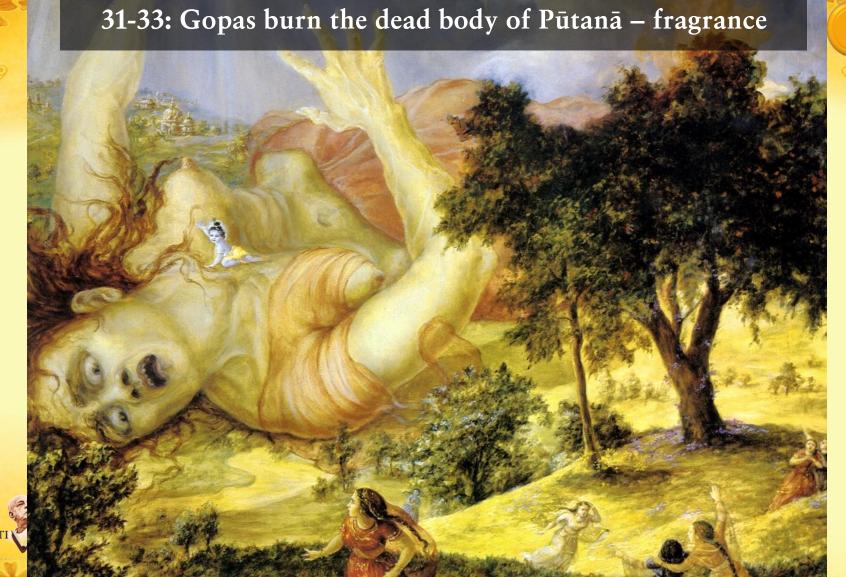
18-30: Purificatory processes by the Gopīs for Kṛṣṇa's protection

- Waved switch of a cow
- Washed with cow urine
- Tilak with cow dung
- Nyasa Mantra on body
- Holy Names that protect different body parts.









34-40: Pūtanā's great fortune and Kṛṣṇa's causeless mercy

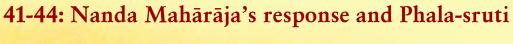
35-36

pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā
jighāmsayāpi haraye stanam dattvāpa sad-gatim
kim punaḥ śraddhayā bhaktyākṛṣṇāya paramātmane
yacchan priyatamam kim nu raktās tan-mātaro
yathā

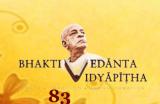


padbhyām bhakta-hṛdi-sthābhyām vandyābhyām loka-vanditaiḥ aṅgam yasyāḥ samākramya bhagavān api tat-stanam

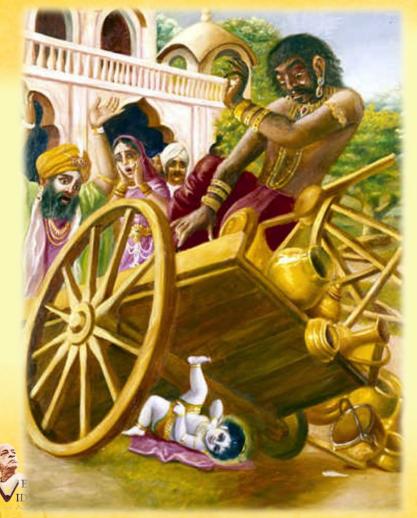
> yātudhāny api sā svargam avāpa jananī-gatim kṛṣṇa-bhukta-stana-kṣīrāḥ kim u gāvo 'numātaraḥ

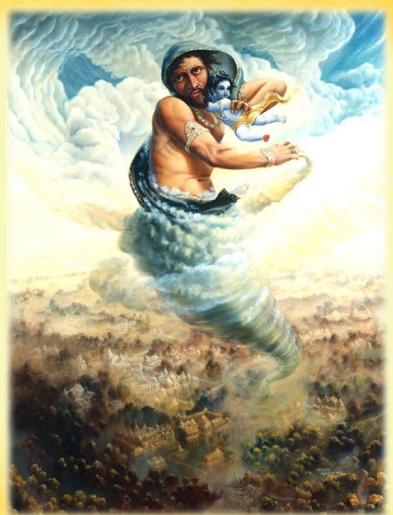


Any person who hears this attains attachment for Govinda.



10.7: KILLING OF SAKATASURA & TŖŅĀVARTA





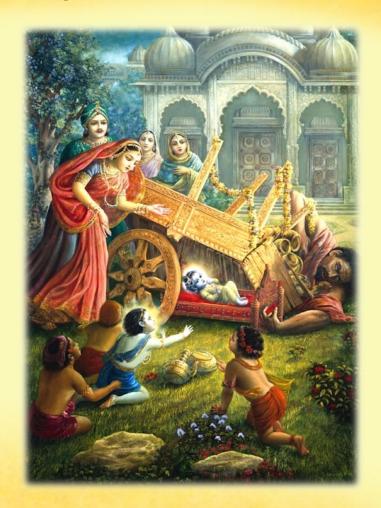
1-3: Pariksit Maharāja's eagerness to hear Kṛṣṇa's other childhood pastimes

- karņa-ramyāņi—pleasing to ear;
- **2. manaḥ-jñāni**—very attractive to the mind;
- **3. apaiti arati** destroy apathy
- **4. apaiti vitṛṣṇā**—vanquishes distaste
- 5. sattvam ca śuddhyati acirena—heart becomes purified quickly
- **6. bhaktiḥ harau**—devotional attachment & service to the Lord
- 7. tat-purușe ca sakhyam—attraction to Vaișņavas association



4-17: Utthāna ceremony and killing of Sakatāsura

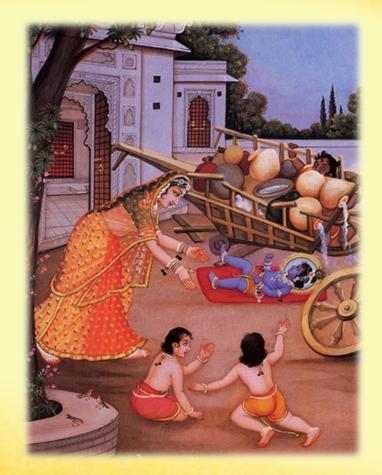
Kṛṣṇa's attempt to rise and turn around was celebrated as the utthāna ceremony.





4-17: Utthāna ceremony and killing of Sakatāsura

Struck the cart with the legs, the cart broke and fell apart.





Nanda maharaja seeks brahmanas' blessings

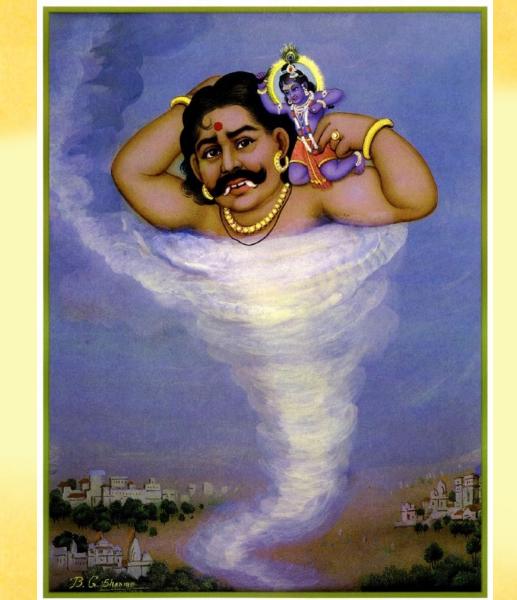
17: Brāhmaṇas, experts in chanting and had yogic powers. Their blessings certainly never fruitless.





89



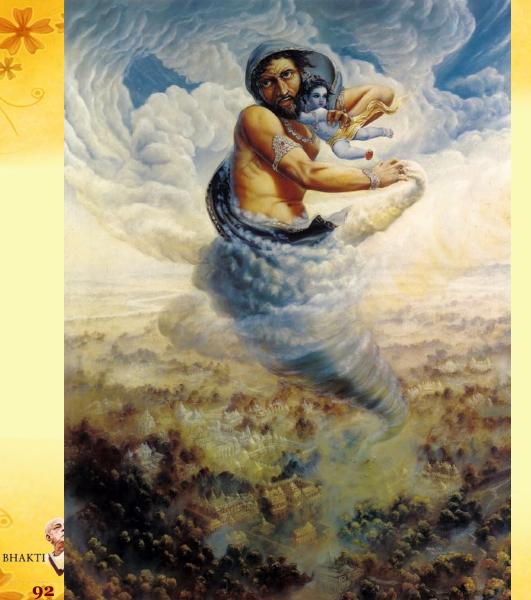








aho batāty-adbhutam eṣa rakṣasā bālo nivṛttim gamito 'bhyagāt punaḥ himsraḥ sva-pāpena vihimsitaḥ khalaḥ sādhuḥ samatvena bhayād vimucyate

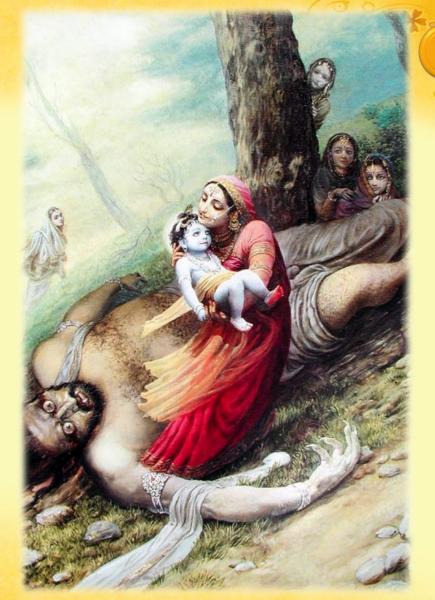


32-33: Response of Nanda Mahārāja and other Vrajavāsis

32 - We must have performed so many pious activities previously, as a result of which Kṛṣṇa is saved.

33 – Nanda astonished, & remembered Vasudeva's words.



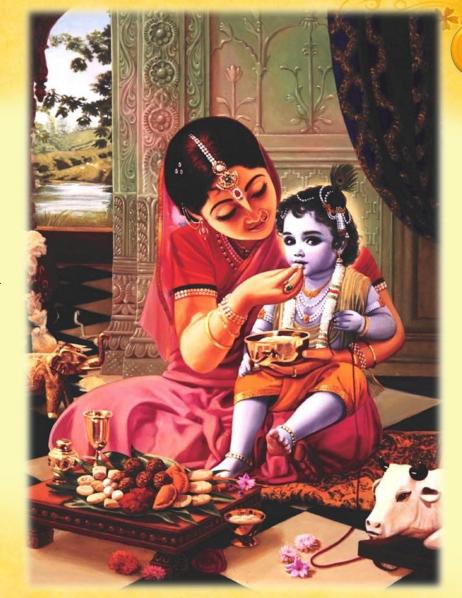


34-37: Mother Yasoda saw the universe in mouth of Baby Kṛṣṇa

34 - One day Yaśodā fed Krsna milk.

35-36 - Baby yawned, and mother Yaśodā Universal form in His mouth.

37 - Heart began to throb, and in astonishment she wanted to close her restless eyes.







1-6: Nanda Maharaja receives Gargamuni

- Nanda Maharaja with folded hands asks "How can I serve You? Kindly order me"
- You have compiled astrological knowledge &
 You are expert in that science
- ♦ Kindly execute the reformatory acts for my two sons

mahad-vicalanam nṛṇām
Great personalities go to different homes

gṛhiṇām dīna-cetasām
Sespecially house holders who are engaged in family maintenance
Only to benefit them O most powerful devotee

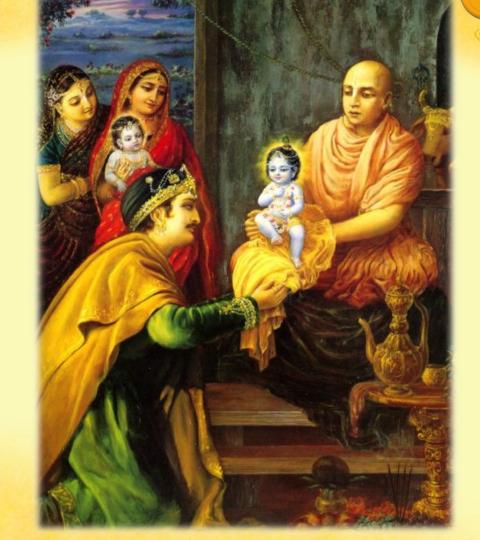
kalpate nänyathä kvacit
Not for any other purpose at any time



7-10: Gargamuni's Concern & Nanda Maharaja's Acceptance

Concern: If Kamsa knows about the purificatory ceremony, he will take steps to kill Krsna

Acceptance: Nanda Maharaja requested to perform the ceremony in the cow shed without knowledge of anyone





11-20: Gargamuni performed name giving ceremony to Krsna and Balarama

ayam hi rohinī-putro

ramayan suhrdo gunaih

ākhyāsyate rāma iti

balādhikyād balam viduņ

yadūnām apṛthag-bhāvāt

sankarşanam usanty api

This indeed the son of Rohini

Pleasing all his friends and relatives by transcendental qualities

Will be called by the name Rama, the supreme enjoyer

Because of extraordinary strength will be known as Balarama

Of the yadu dynasty because of not being separated from you

By the name sankarshana or uniting two families attracts also



11-20: Gargamuni performed name giving ceremony to Krsna and Balarama

- ♦ Krsna assumed 3 colors in past → White, Red & Yellow
- ♦ Now in blackish color, also appeared as son of Vasudev
- Has many forms and names, Protects people by curbing roughs and thieves; Increases the transcendental bliss of cowherd men





11-20: Gargamuni performed name giving ceremony to Krsna and Balarama

ya etasmin mahā-bhāgāḥ

prītim kurvanti mānavāḥ

nārayo 'bhibhavanty etān

viṣṇu-pakṣān ivāsurāḥ

Those are fortunate

People who have little affection

Can overcome the enemies and demons

Like demigods have Lord Visnu

Gargamuni departs after the ceremony



10.8.21-25: Crawling Pastimes

- ♦ Rama and Krsna began to crawl with the strength of their hands
- They crawled in the muddy places of cow dung and urine of Vraja like crawling of serpents









10.8.21-25: Crawling Pastimes

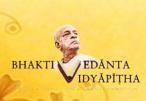
- Mothers Yasoda and Rohini with affection would pick up Balarama and Krsna to feed the milk
- They enjoyed transcendental bliss up on seeing the beautiful teeth

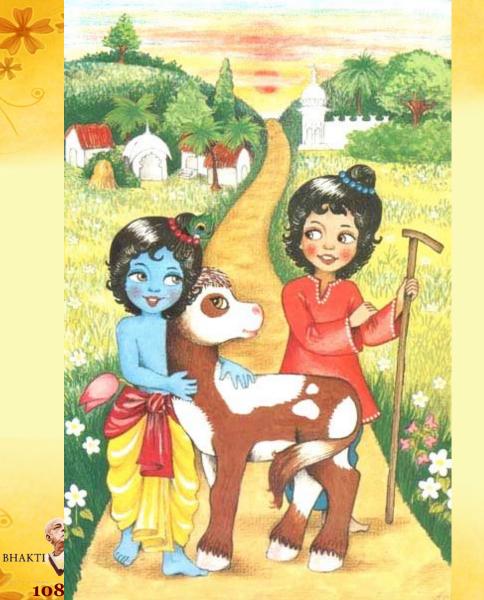








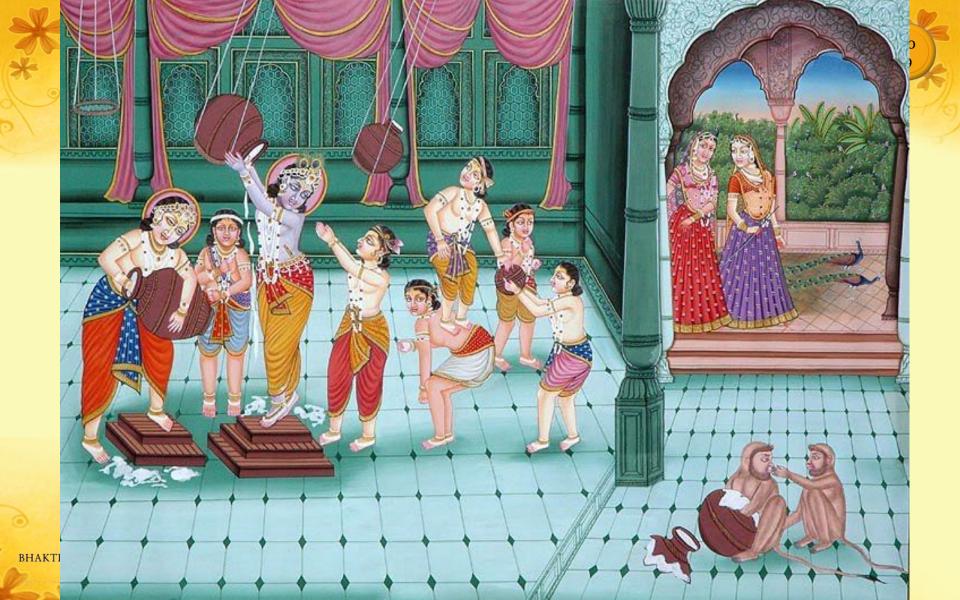




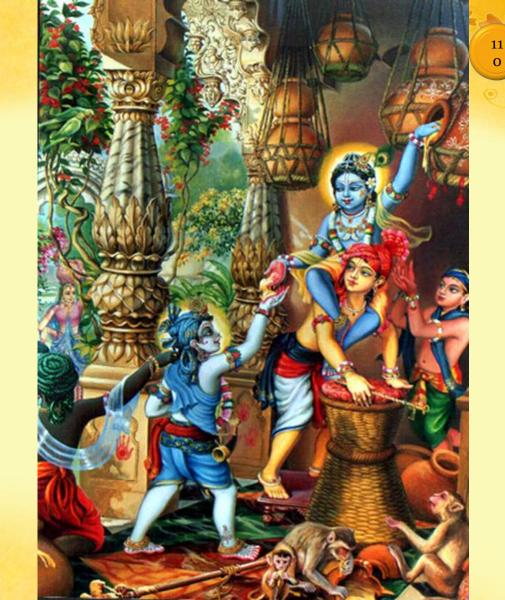
26-31: Naughty pranks of Kṛṣṇa and Balarāma – The complaints of Gopīs

"Our dear friend Yasodā,

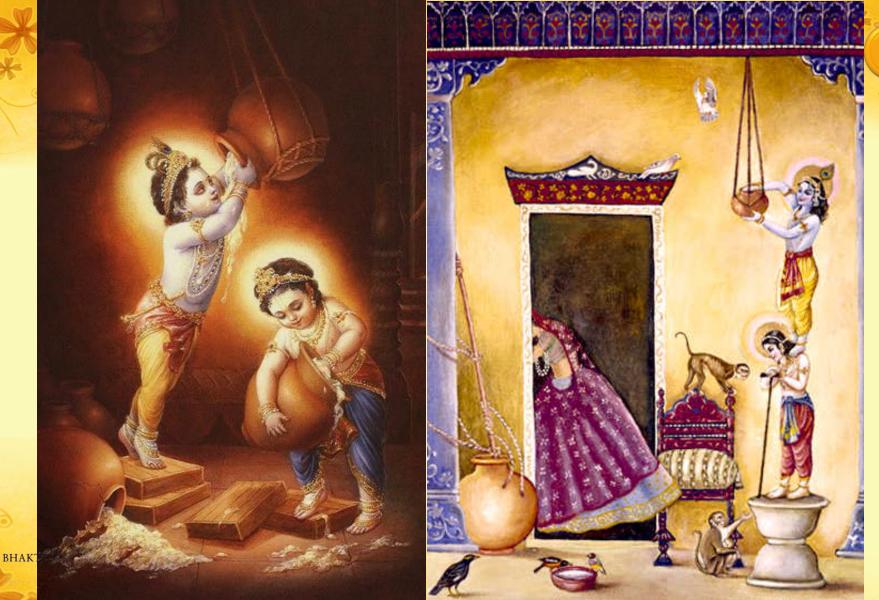
- Your son sometimes comes to our houses - releases the calves before milking,
- When chastises, he smiles.
- He devises some process by which He steals palatable curd, butter and milk.
- He divides them to monkeys and then breaks pot.
- If no opportunity to steal butter, he agitates small babies by pinching them.

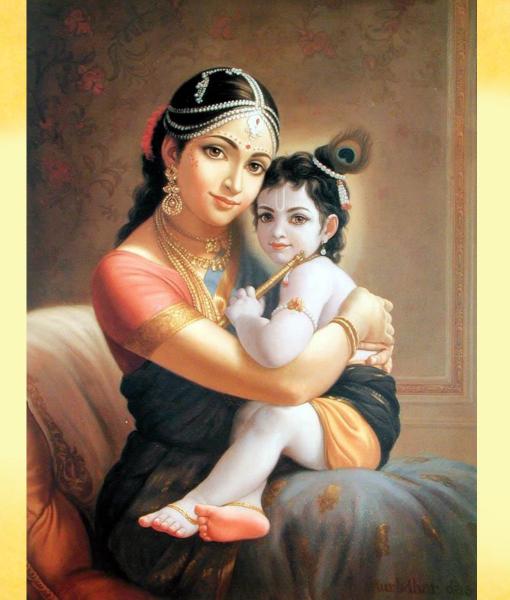


26-31: Naughty pranks of Kṛṣṇa and Balarāma – Complaints of Gopīs



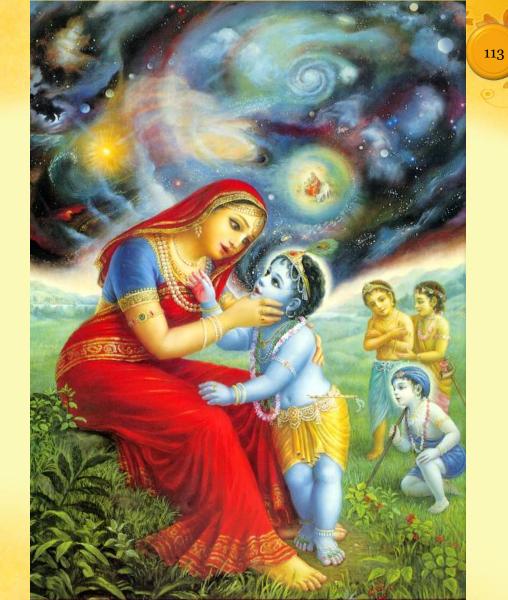








32-45: Mrdhabaksana Līla





40-45: Response of Mother Yasodā

40 – 'Is it dream? Is it deva maya? Is it mental derangement?'

41 – Let me surrender to the Lord.

42 – Being influenced by Maya I'm thinking of Nanda Maharaj as my husband, Lord Kṛṣṇa as my son etc. I am servant of the Supreme Lord & He is my shelter.



10.8.45: Paribhasa sutra of Krsna lila

trayyā copaniṣadbhiś ca

By studying the three Vedas also

sāṅkhya-yogaiś ca sātvataiḥ

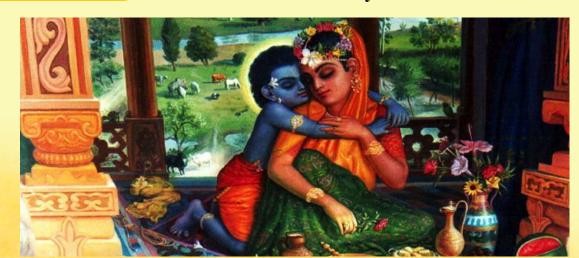
By reading the literature of Sankhya Yoga and other Vaishanava literature

upagīyamāna-māhātmyam

Supreme Lord glories are worshipped

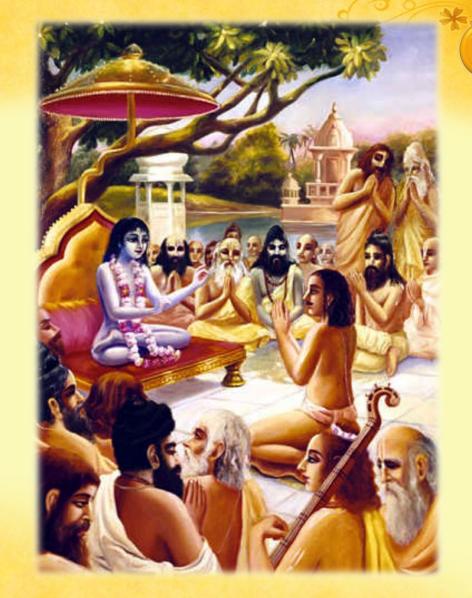
harim sāmanyatātmajam

Mother Yasoda considered that Supreme Lord as her ordinary child





46-47: Pariksit
Maharāja enquires
about the glorious
position of Nanda
and Yasodā



46-47: Parikshit Maharaja enquires about the glorious position of Nanda and Yasoda

nandaḥ kim akarod brahman

śreya evam mahodayam

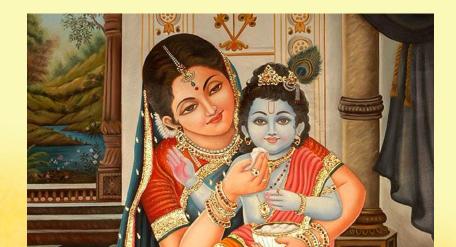
yaśodā ca mahā-bhāgā

papau yasyāḥ stanaṁ hariḥ O brahmana which activities Nanda Maharaja performed

by which he achieved the greatest perfection

And also Mother Yasoda also by which

Supreme lord drank her breast milk





48-52: The story of Dhara and Dhrona



In the association of Nanda & Yasoda, the Gopis & Gopas developed the culture of Krsna Bhakti.

Lord Kṛṣṇa & Balarāma lived in Vrindavan and increased the transcendental pleasure of Nanda Maharaja.

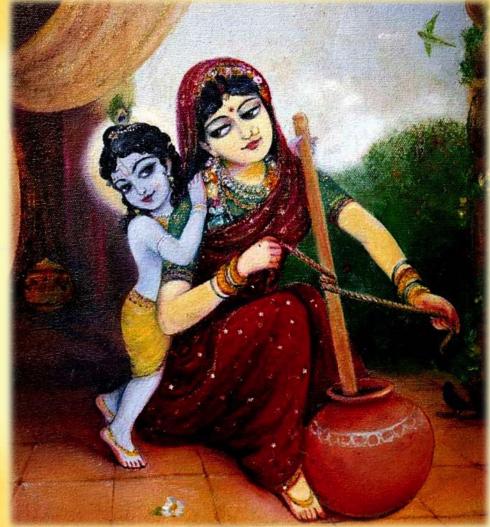




















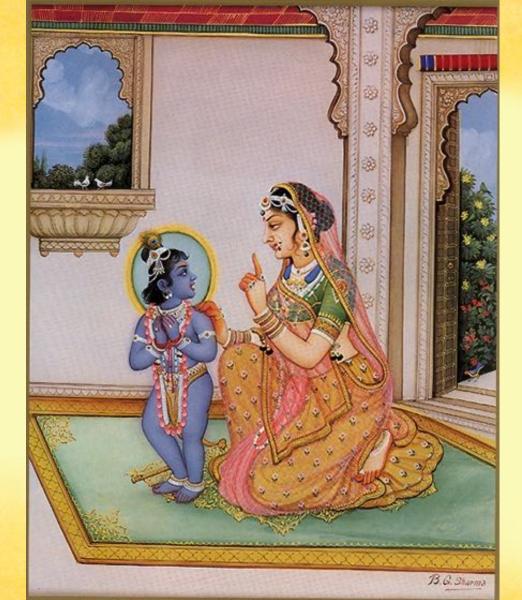






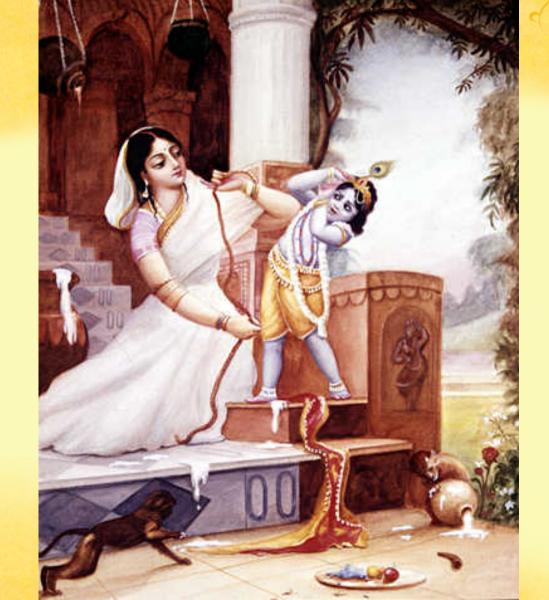




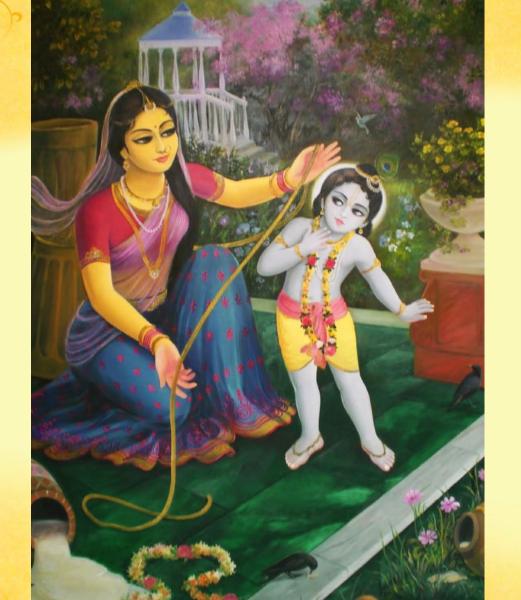






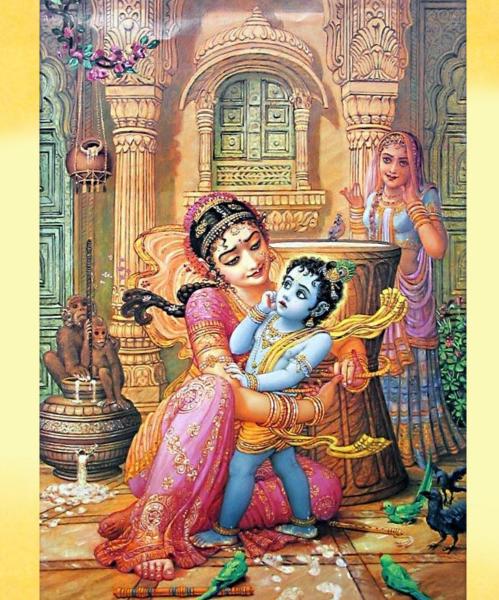














48-55: Krsna's Bhaktyavasyata and glorious position of Mother Yasoda



evam sandarsitā hy aṅga hariṇā bhṛtya-vasyatā sva-vasenāpi kṛṣṇena yasyedam sesvaram vase



20: Glorious Position of Mother Yasoda

nemam virinco na bhavo

Neither exalted Lord Brahma nor Lord Siva

na śrīr apy aṅga-saṁśrayā

Nor the godess of fortune, although she is the better half of SPG

prasādam lebhire gopī

Mother Yasoda obtained the mercy

yat tat prāpa vimuktidāt

From the deliverer of this material world, SPG



21: Krsna's Bhaktyavatsya

nāyam sukhāpo bhagavān

Not very easily obtainable, SPG

dehinām gopikā-sutah

For people in bodily concept of life. Son of Mother Yasoda, Krsna

jñānināṁ cātma-bhūtānāṁ

Also the Jnanis and Yogis

yathā bhaktimatām iha

But accessible to devotees in this world





10.10: DELIVARENCE OF YAMALA-ARJUNA TREES





1-4: Condition of the sons of Kuvera

Parikshit Maharaj asks Sukhadev Goswami

What abominable acts did Manigriva and Nalakuvera perform?

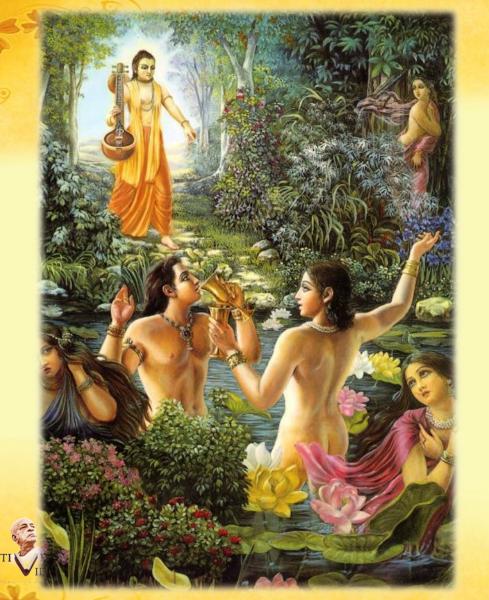
Qualificatio ns

- Association of Lord Siva they are proud of that
- They were allowed to wander in a garden attached to Kailas Hill
- At the bank of the Mandakini River.
- Sons of Kuvera (dhanadatmajau)

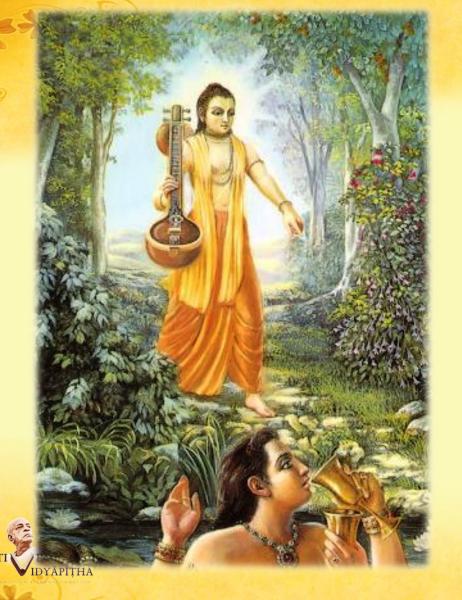
Misuse

- Used to drink a kind of liquor called Varuni
- Accompanied by women singing after them
- Wandering in that garden of flowers, their eyes always rolling in intoxication.





5-6: Appearance of Narada Muni & Response of the sons of Kuvera



7-23: Response ofNarada Muni

 Narada Muni desired to show special mercy to them, so he gave a special curse to them

tayor anugrahārthāya śāpaṁ dāsyann idaṁ jagau

10.10.8 Dangers of Material Wealth

na hy anyo jusato josyān

Indeed there is nothing other than material enjoyment

buddhi-bhramśo rajo-gunah

Which attracts the intelligence of passionate people

śrī-madād ābhijātyādir

Than riches among material principles

yatra strī dyūtam āsavaḥ

Engages his wealth in wine, women and gambling





Dangers of Material Wealth



- ♦ 9 People falsely pride of their riches (or) aristocratic families think they will be permanent & kill poor animals without mercy, just for enjoyment
- ♦ 10 Whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, he goes to hell.



11 - 12: Material Body

dehaḥ kim anna-dātuḥ svaṁ

Does this body belong to the employer or it belongs to me personally

Or it belongs to father and mother

Or to the father of the mother or the one who takes away by force

Or to the one who purchases this body as slave or to the fire or to the dogs and vultures

♦ Body is produced, maintained and annihilated. Unless one is rascal, he will not maintain his body by killing the poor animals.



Benefits of poverty

- One who experienced pain do not hurt others. If not they may hurt others.
- ♦ Analogy: A person, who is pinpricked, does not want others to suffer in this way.



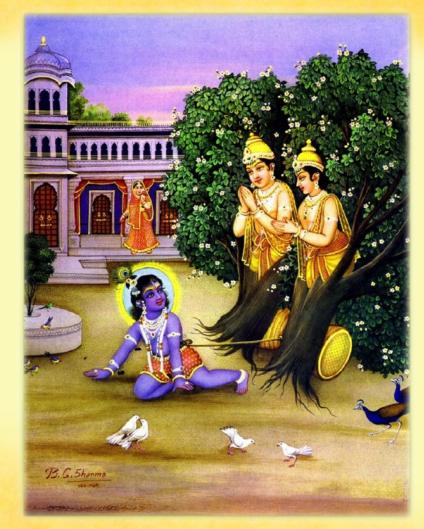
15-17: Poor man automatically achieves detachment – the qualification for liberation

- Poverty stricken undergoes austerities because he has nothing.
- Senses are controlled because he has no energy.
- False prestige vanished.
- ♦ Satisfied with whatever given by providence.
- ♦ All these austerities purify him.
- ♦ He becomes weaker and weaker.
- ♦ Such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.
- ♦ Saintly persons frequently approach poor but not rich
- ♦ Thus poor person is cleansed on dirtiness of heart.



19-22: Narada Muni Applies the Solution

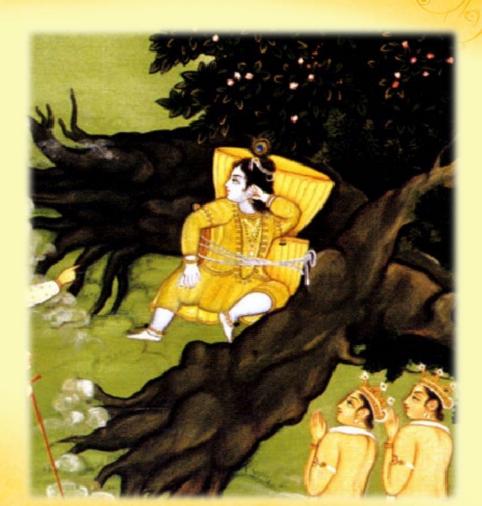
- Special curse to become the trees in the courtyard of Nanda Maharaj
- At the end you both can see the Lord face to face.
- Thus two sons of Kuvera became twin arjuna trees.





24-28: Lord Krsna delivers the twin sons of Kuvera

devarşir me priyatamo yad imau dhanadātmajau tat tathā sādhayişyāmi yad gītam tan mahātmanā





29-38: Prayers offered by the sons of Kuvera

 Your opulent mysticism is inconceivable.

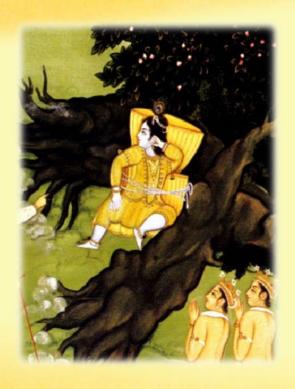
ādyaḥ puruṣaḥ paraḥ

Cosmic
 manifestation, in its
 gross and subtle
 aspects, is Your form





29-38: Prayers offered by the sons of Kuvera



- You are the time factor and Super Soul of all beings
- No one in this material world can understand You.
- ♦ O Lord You are Sankarsana, the origin of creation, & You are Vasudeva, the origin of the caturvyuha.



29-38: Prayers offered by the sons of Kuvera



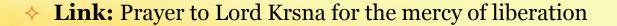
- ♦ You are the avatari, the origin of all the incarnations.
- You are supremely auspicious, You are the Yadupati

We we are servants of Your servants, especially of Närada Muni, by His Grace we can get Your darsan.



10.10.38: Prayers offered by sons of Kuvera

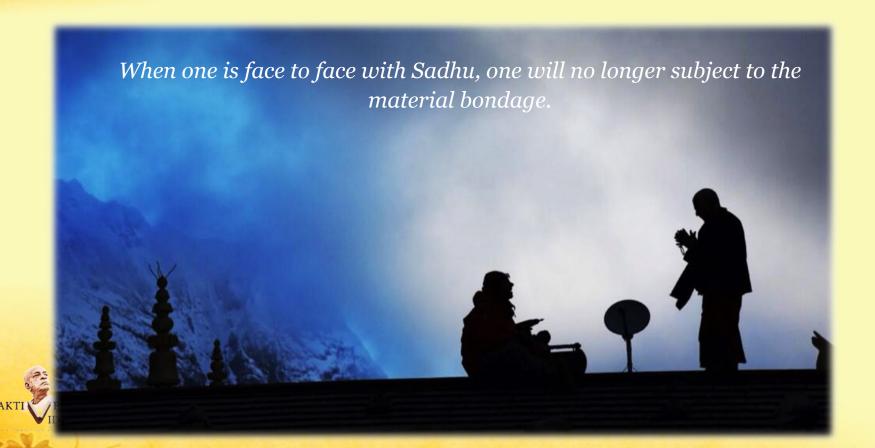
May our words describe your vānī gunānukathane pastimes May our ears engage in hearing your śravanau kathayam glories May our hands, legs, senses engage in hastau ca karmasu actions pleasing to you May our minds always think of your manas tava pādayor nah lotus feet May our heads offer obeisance's to everything within this world smrtyām śiras tava All things in this world are also your nivāsa-jagat-pranāme different forms drstih satām daršane Our eyes in seeing the vaishnavas 'stu bhavat-tanūnām Who are non different from you



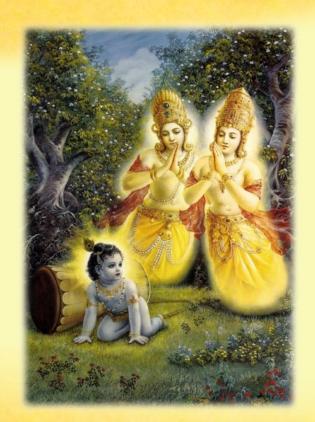


39-43: Lord Krsna Replies the sons of Kuvera

Narada Muni is very merciful, He has shown favour to both of you.



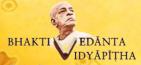
39-43: Lord Krsna Replies the sons of Kuvera

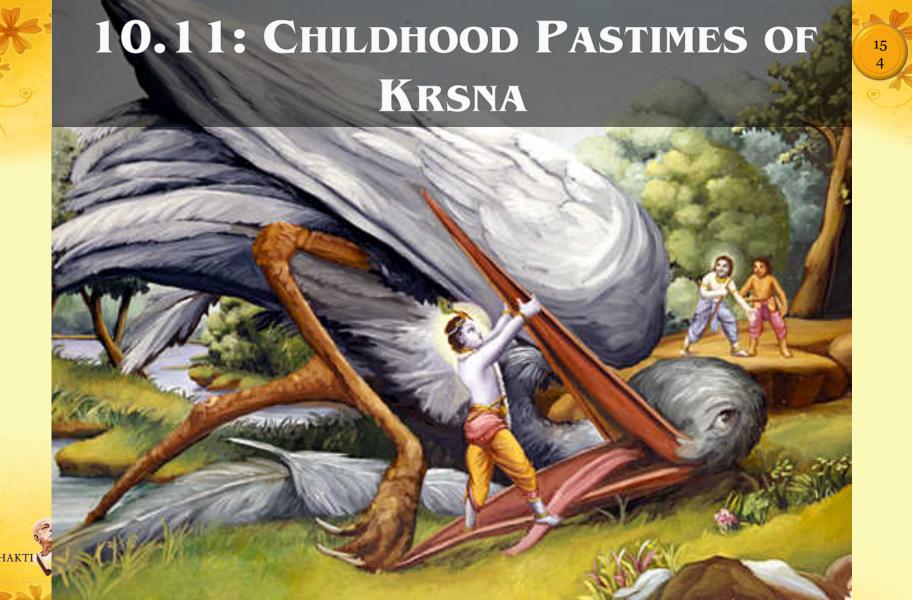


O Nalakuvera and Manigriva, now you may both return home.

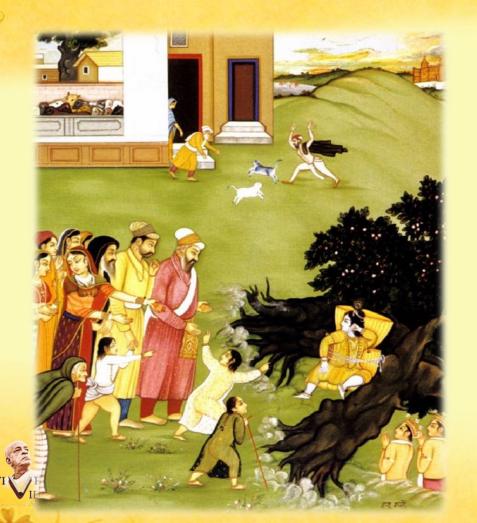
All your desires will be fulfilled and You never fall down from that position.

They circumambulated the Lord, & returned to their homes.





1-6: Nanda releases Krsna from Binding



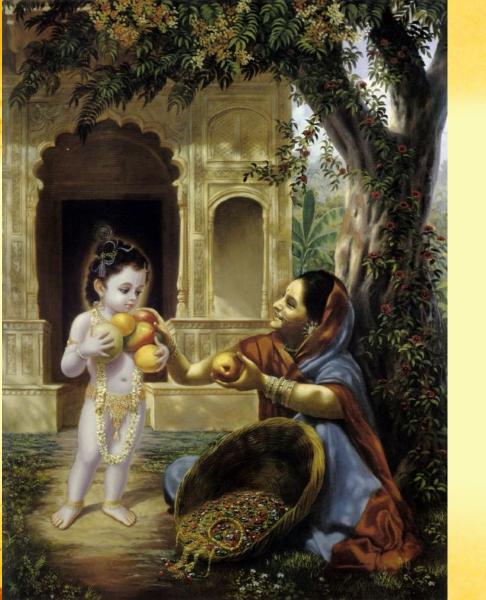
Cowherd boys said: It is Krsna who has done this

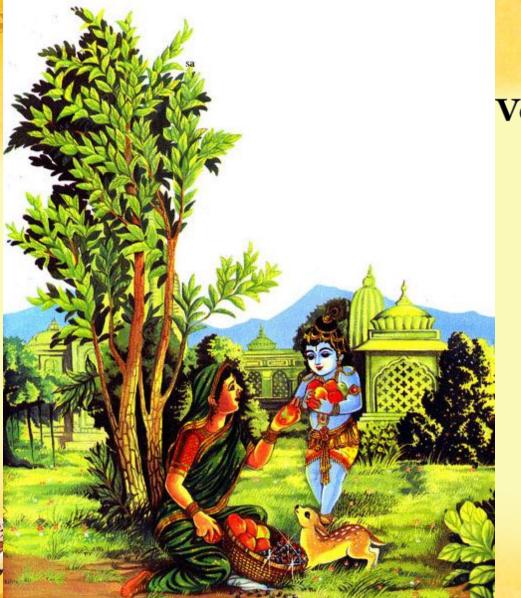
Some did not believe, others thought Krsna equals Narayana

Nanda Maharaja smiled and released Krsna from his bonds









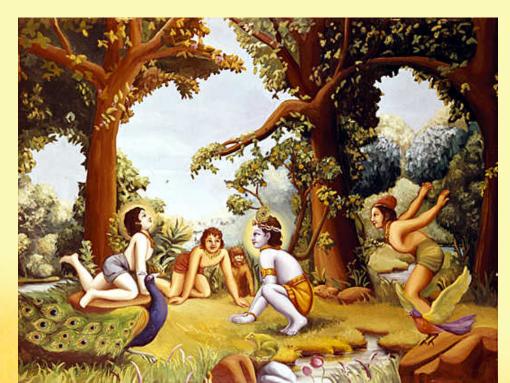
BHAKTI

10-11: Fruit Vendor Pastime



14-20: Mother Rohini & Yasoda calls Krsna and Balarama for Lunch

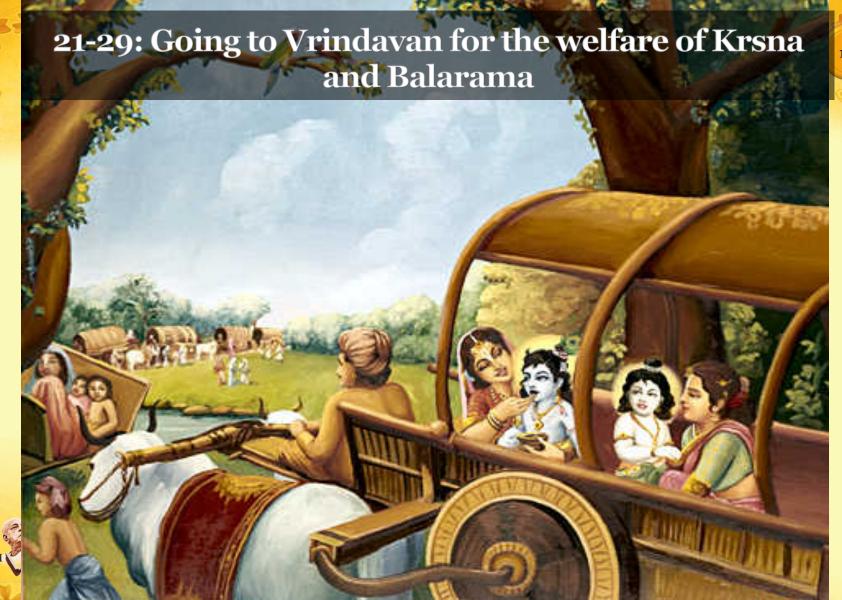
- My dear Balaräma, please come with Your younger brother, You both ate in the morning, & now You must eat something more.
- Nanda Maharaj will not eat till You both come





21-29: Meeting of elderly cowherd men – Decides to go to Vrindavan for the welfare of Krsna and Balarama





30-36: Vrajavāsis go to Vrndāvan





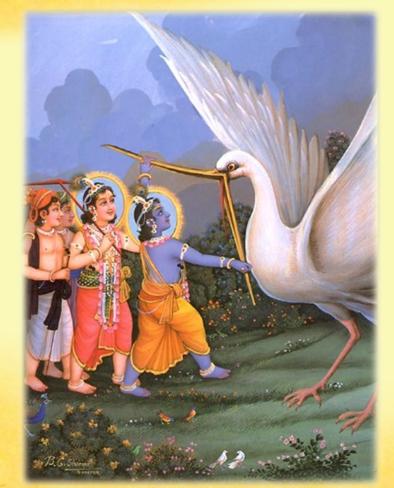
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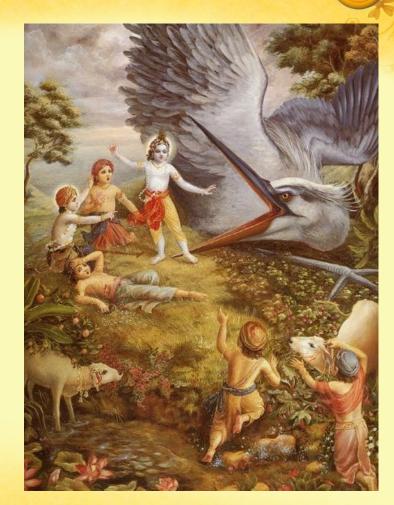
41-45: Kṛṣṇa kills Vatsasurā





46-53: Kṛṣṇa kills Bakasurā





iti nandādayo gopāh

In this way Nanda Mahārāja along with the Cowherd men

kṛṣṇa-rāma-kathām mudā

enjoyed the topics of Lord Kṛṣṇa & Balarāma with great transcendental pleasure

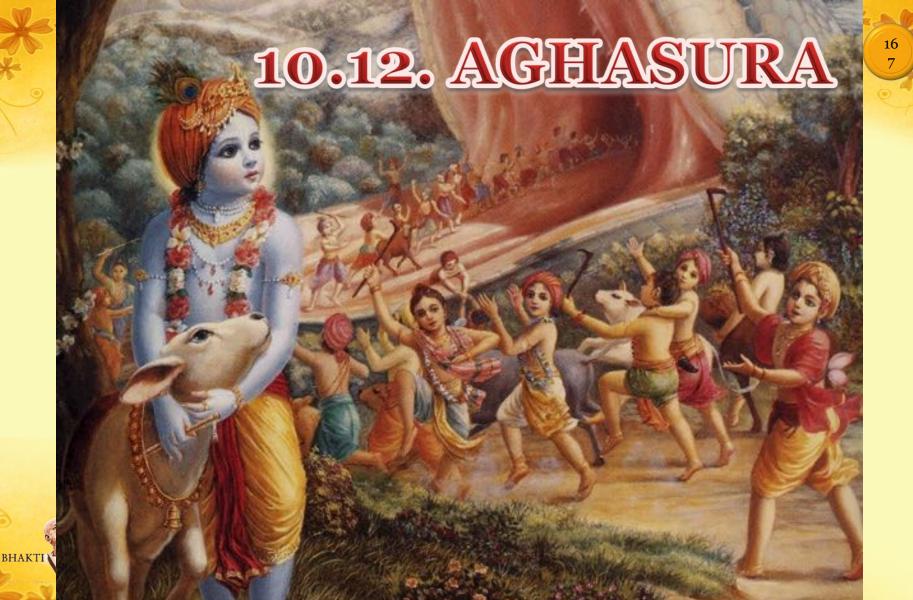
kurvanto ramamāṇāś ca

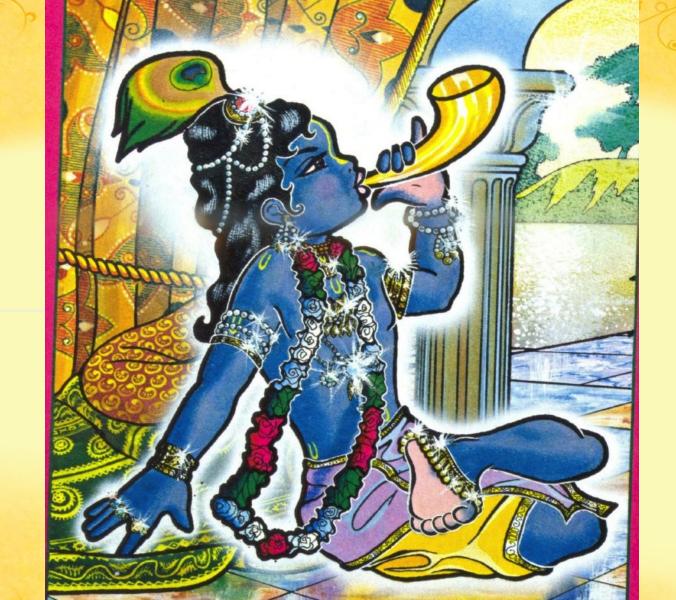
Doing that enjoyed life and increased their affection for Kṛṣṇa

nāvindan bhava-vedanām

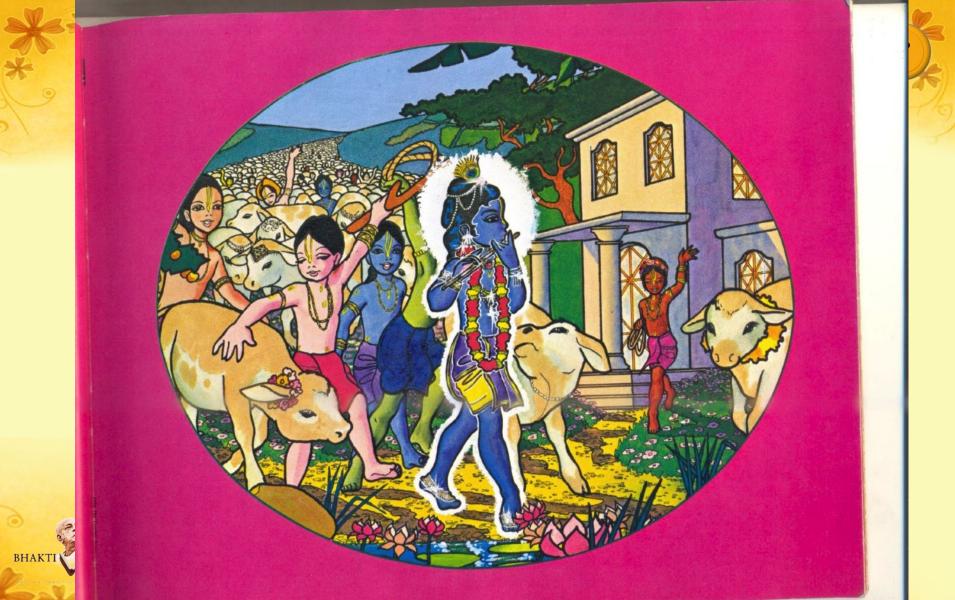
and they could not even perceive material tribulations.

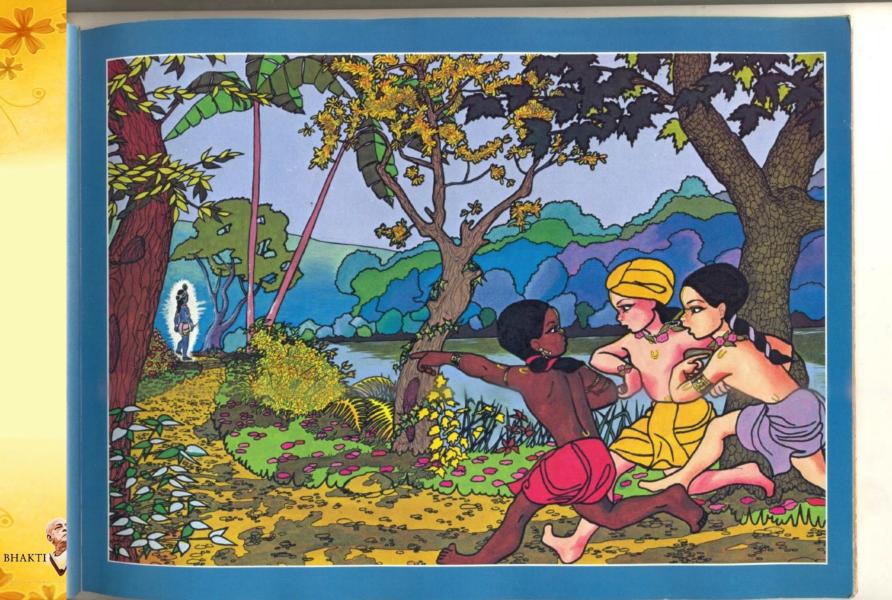


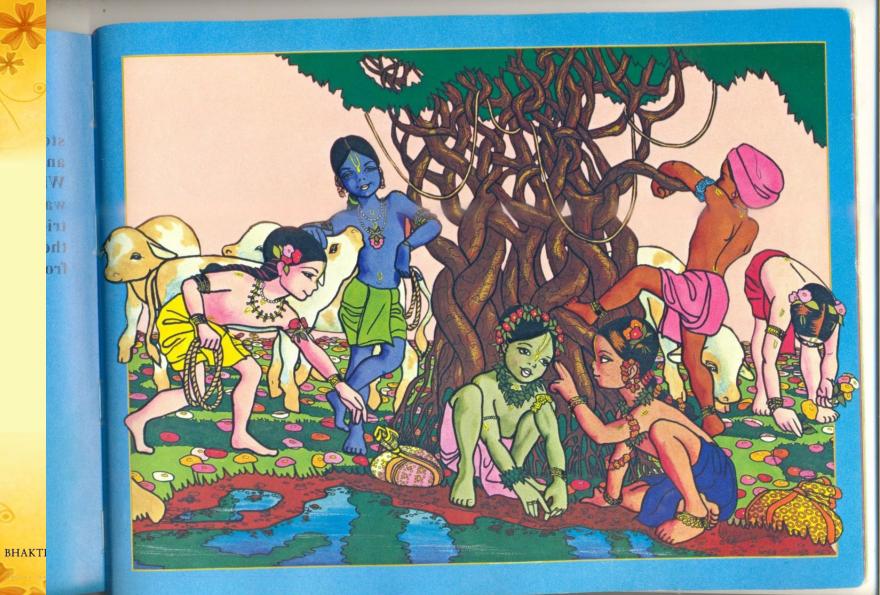




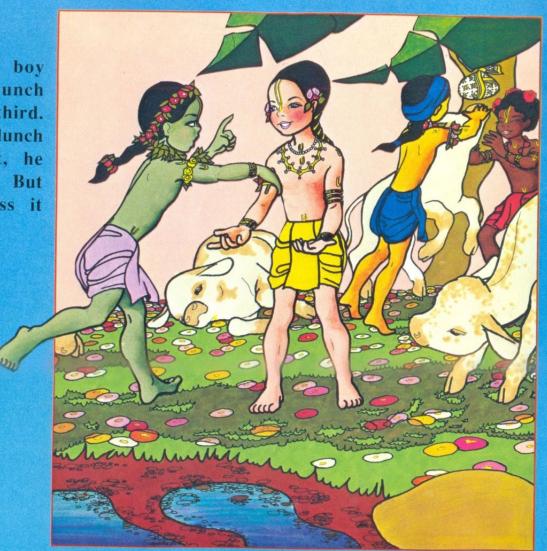


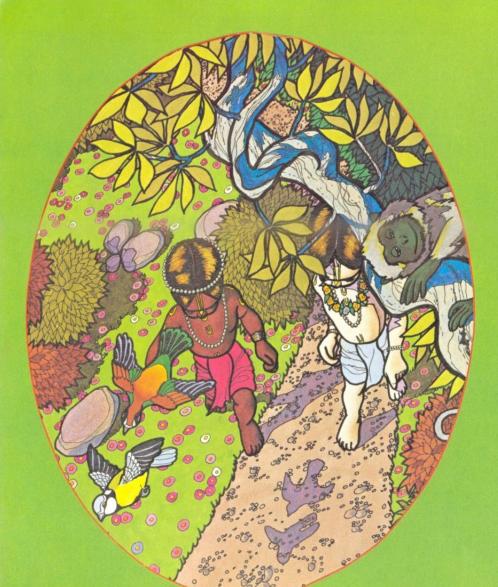






Sometimes one boy stole another boy's lunch and passed it to a third. When the boy whose lunch was stolen found out, he tried to take it back. But they continued to pass it from boy to boy.



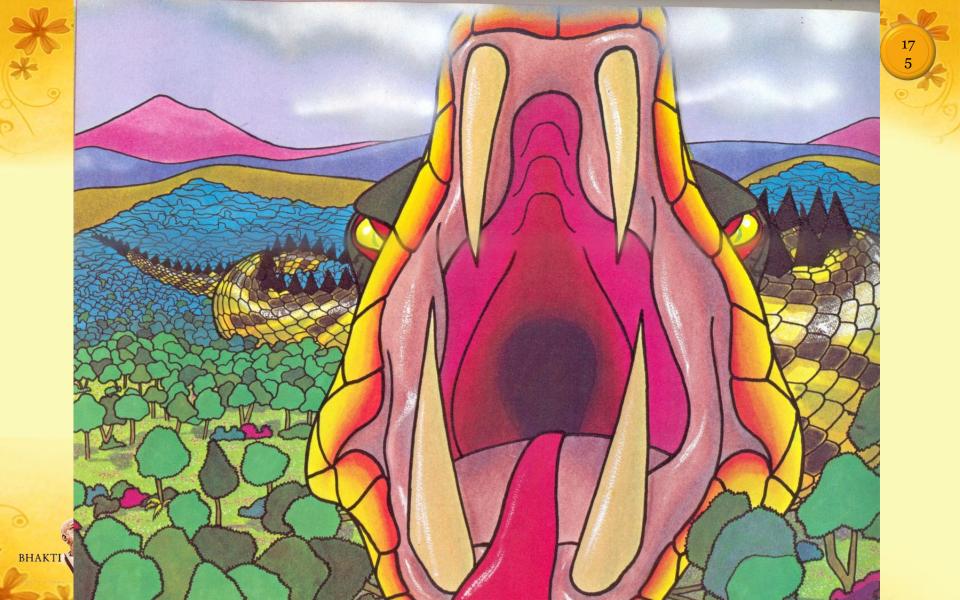


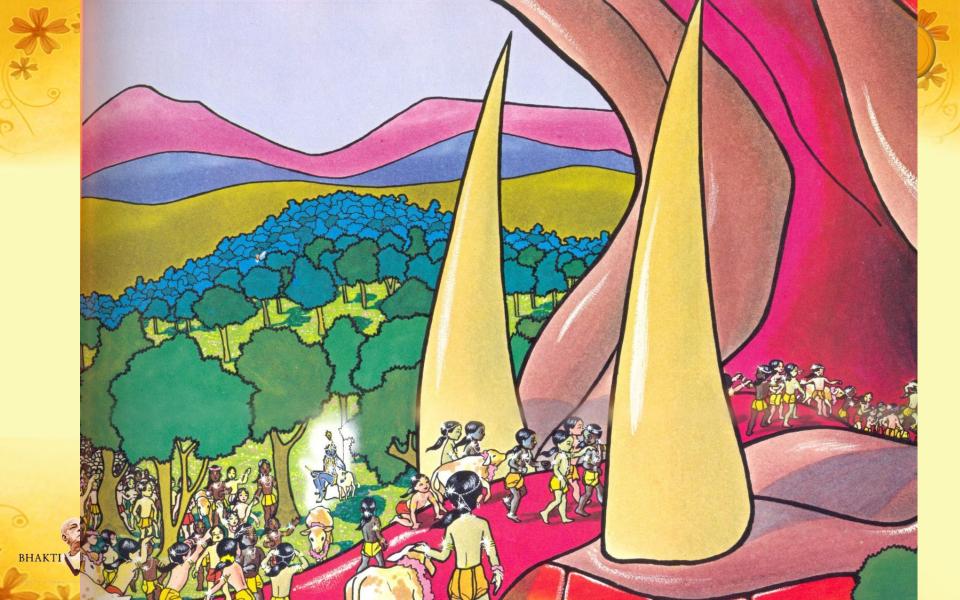
Some of the boys caught the tails of the young monkeys hanging in the trees. Others climbed up the trees with them, making faces at them or jumping from branch to branch.

Some of them played their flutes or blew their bugles made of buffalo horn. Some sang with the music of the black bees.

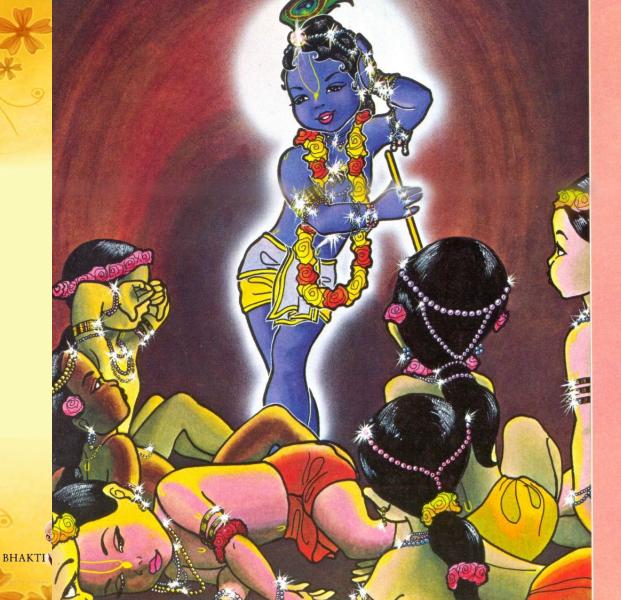
Some followed the swans, and some ran after the shadows of the birds.



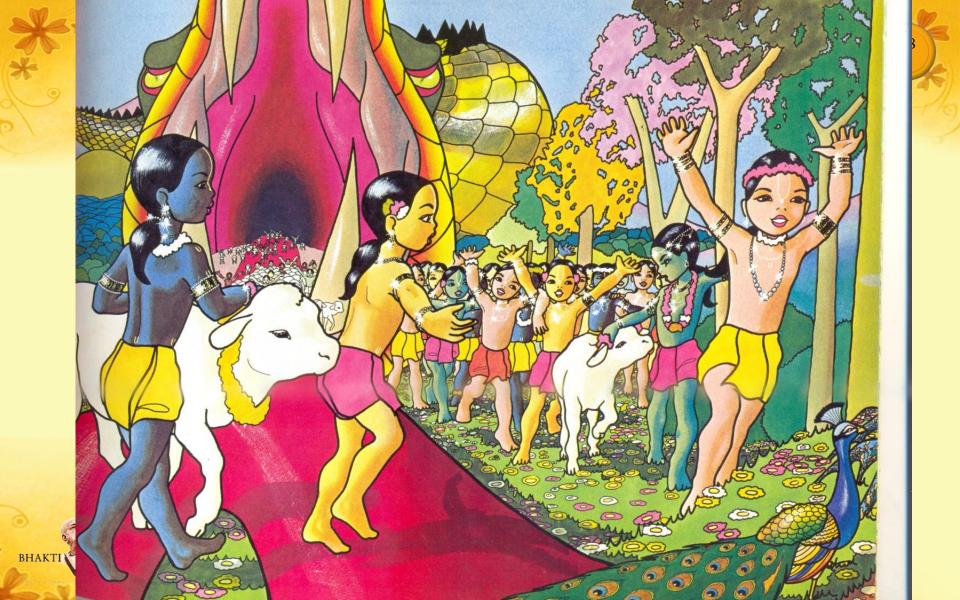


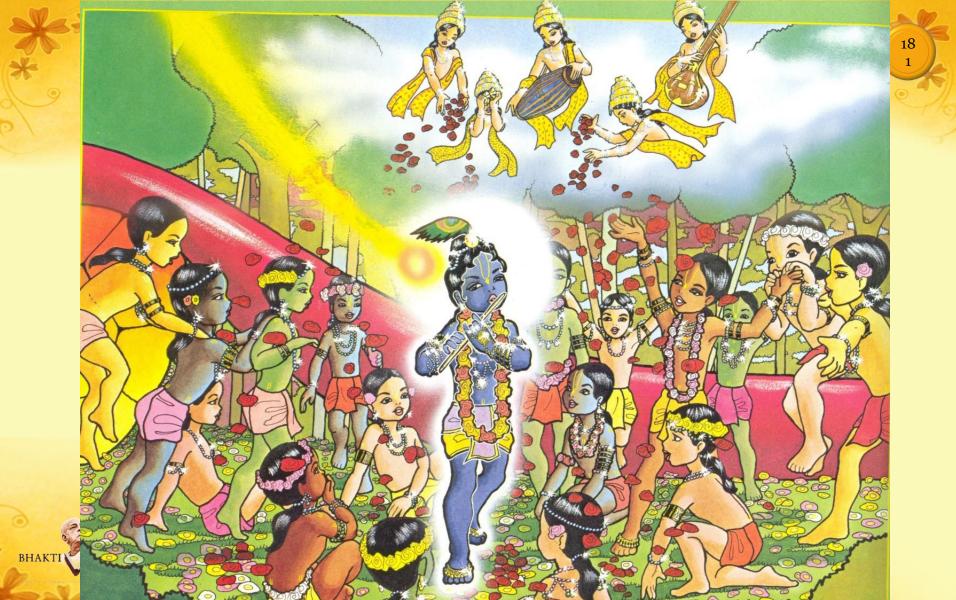






Inside Agha's belly, Krishna found His friends unconscious. With His mystic glance, He brought them all to life. Then they marched right out of the demon's mouth.

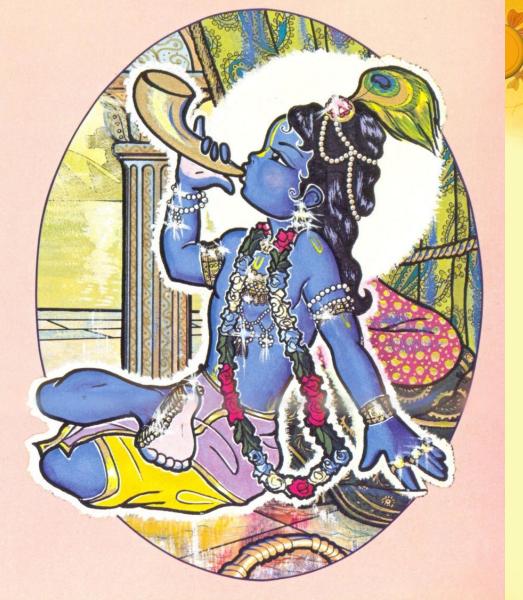




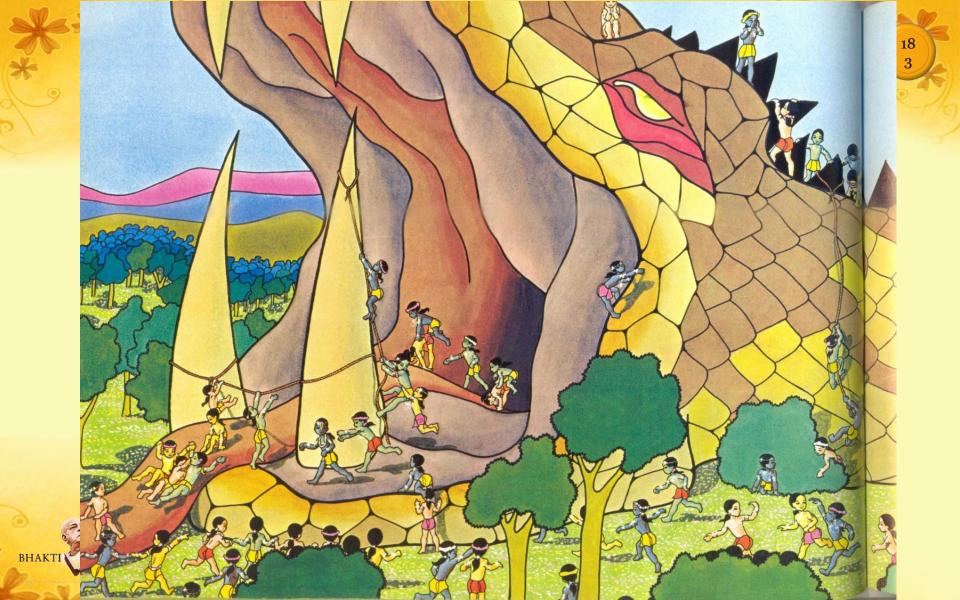
Suddenly, Agha's glittering spirit soul merged into the body of Krishna. The demigods became overwhelmed with joy. They showered flowers on Krishna. They danced and beat drums and sang songs. "Jaya! Jaya! All glories to Krishna!"

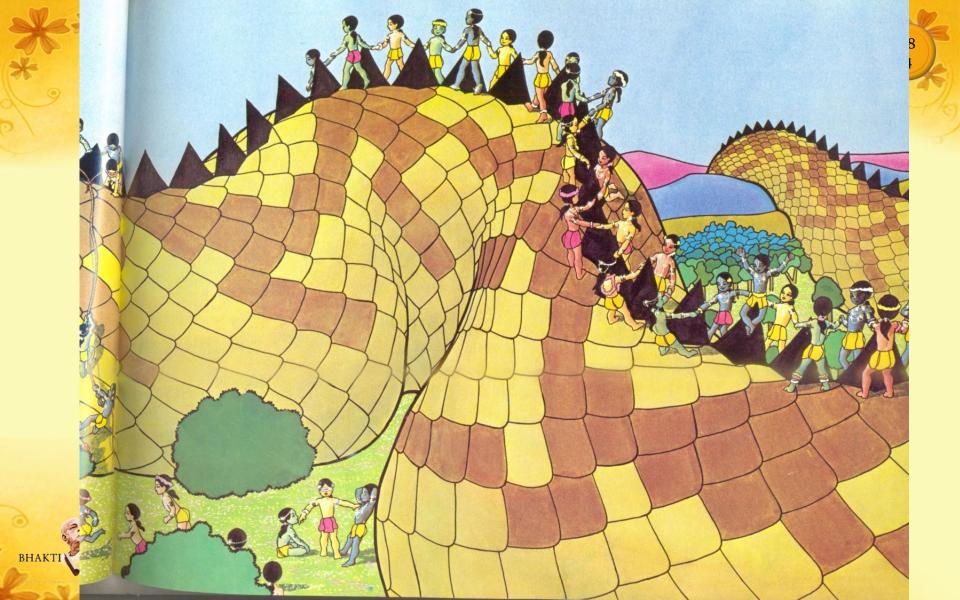
The gigantic, fierce mouth of the demon stayed open for many days. Slowly his body dried up.

So they used it for a playground.

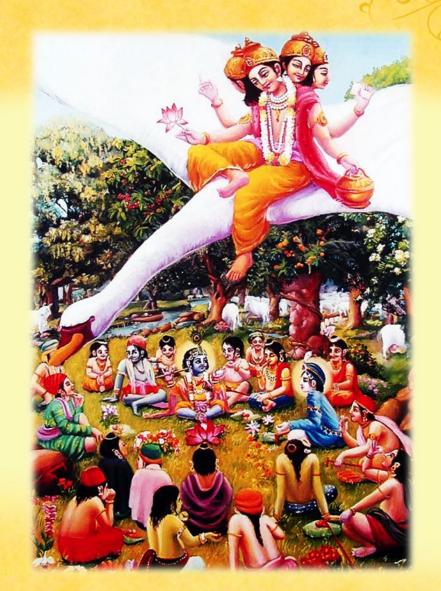






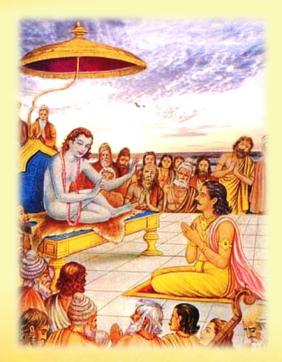


10.13. THE
STEALING OF
THE BOYS AND
CALVES BY
BRAHMĀ





1-3: Sukadeva Gosvami appreciates Pariksit Maharāja's eagerness to hear



sādhu pṛṣṭam mahā-bhāga most fortunate Parīkṣit, you have inquired very nicely,

tvayā bhāgavatottama by you, O best of devotees,

yan nūtanayasīśasya you are perceiving His activities to be newer and newer.

śṛṇvann api kathām muhuḥ or although constantly hearing the pastimes of the Lord



satām ayam sāra-bhṛtām nisargo Paramahamsas, devotees who have accepted the essence of life,

yad-artha-vāṇī-śruti-cetasām api who have decided to accept the bliss of transcendental subjects as the aim and object of life;

prati-kṣaṇam navya-vad acyutasya yat It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer.

striyā vitānām iva sādhu vārtā

They are attached to such topics, just as materialists are attached to topics of women and sex.





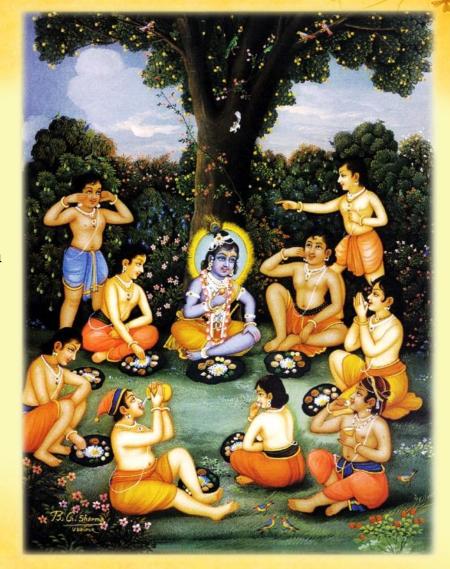


внакті

 9 – They made plate out of flowers, leaves, fruits, bunches of leaves, baskets, bark of trees and rocks.

10 – They tasted each other different foods. Tasting one another's preparations, they began to laugh and make one another laugh.

11 -Kṛṣṇa is yajña-bhuk, He now sat with and eating with His friends. While jokng with them. At that time, demigods struck with wonder.





12-15: Brahma steals the boys and the calves

Calves dispersed, Kṛṣṇa personally went to search for them.



16-21: Kṛṣṇa expands into equal number of boys and calves

- 19 By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into
- Exact number of missing cowherd boys and calves,
- With their exact bodily features,
- Their particular types of hands,
- Legs and other limbs,
- Their sticks,
- Bugles and flutes, their lunch bags,
- Their particular types of dress
- Ornaments placed in various ways,
- Their names,
- Ages and forms,
- Their special activities and characteristics.



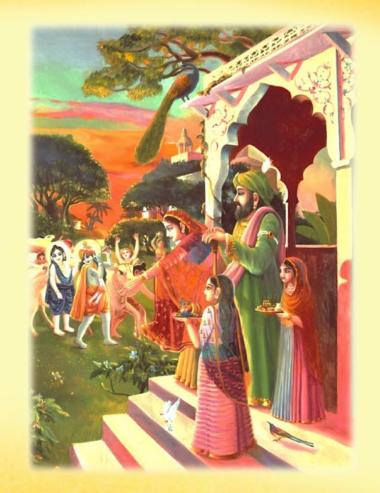
• By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayam: "Lord Viṣṇu is all-pervading."

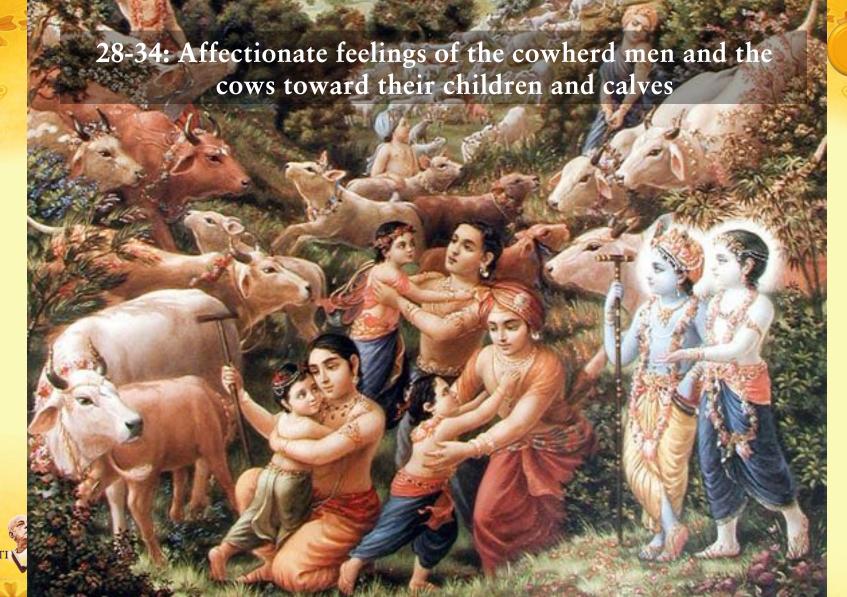




22-27: Kṛṣṇa's reciprocation with the mothers of Vraja and the cows

vrajaukasām sva-tokesu of all the inhabitants of Vraja for their own sons sneha-vally ābdam anvaham the creeper of affection for one year every day śanair nihsīma vavrdhe Gradually without limit increased yathā kṛṣṇe tv apūrvavat exactly accepting Kṛṣṇa as their son indeed as it had not been previously.





35-39: Lord Balarāma perceives this increase in affection

36-38 -

First Curtain: Affection of all towards boys and calves is increasing as never before.

Second Curtain: Who is this mystic power, and where has she come from? Is she a demigod or a demoness?

Third Curtain: She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

Fourth Curtain: Lord Balarāma saw that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.





39 – "Nor these boys demigods, nor sages like Narada. Now I can see that You alone are manifesting Yourself in all varieties of difference". Thus requested by Balaram, Lord Krsna explained truth.



40-45: Bewilderment of Lord Brahmā



Lord Brahma tried to mystify Lord Krsna, who mystifies the entire universe. But he himself was put into bewilderment by his own mystic power. evam sammohayan vişnum vimoham viśva-mohanam svayaiva māyayājo 'pi svayam eva vimohitah



Power used on big person will be of no use and instead, the power of that inferior person is diminished.



46-55: Kṛṣṇa displays His opulence to Lord Brahmā

50 candrikā-viśada-smeraiļi

Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon,

sāruņāpānga-vīkṣitaiḥ

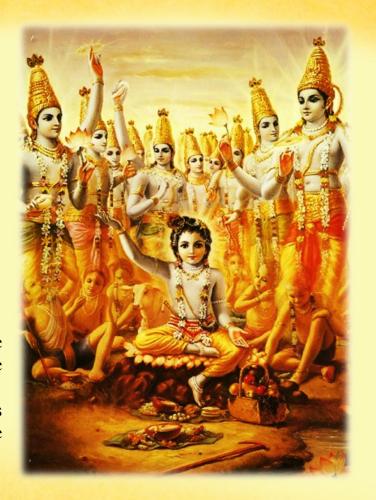
and by the sidelong glances of Their reddish eyes,

svakārthānām iva

and by the sidelong glances of Their reddish eyes,

rajaḥ- sattvābhyām sraṣṭṛ-pālakāḥ

as if by the modes of passion and goodness. **SP:** In Vṛndāvana there is a place where there was no temple, but a devotee desired, "Let there be a temple and sevā, devotional service." Therefore, what was once an empty corner has now become a place of pilgrimage. Such are the desires of a devotee.



56-58:

Response of

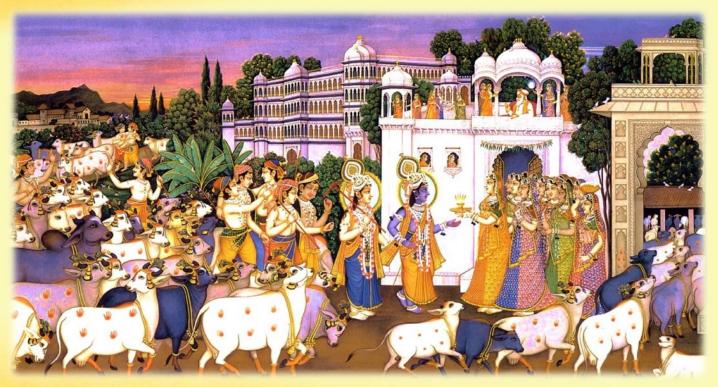
Lord

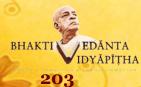
Brahmā





59-60: Opulences of Vrndāvana as displayed to Lord Brahmā





62-64: Response of Lord Brahmā after witnessing Supreme Lord's opulences

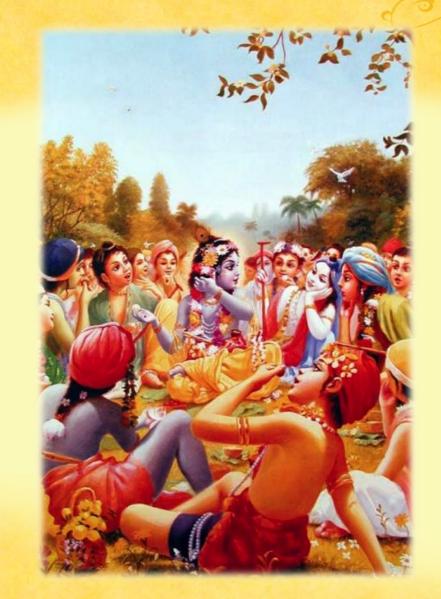
62-64 -

- Brahma fell down like golden rod, touched Lord's lotus feet with crowns.
- Bathed Kṛṣṇa's feet with tears
- Obeisances again and again, remembered Lord's glories.
- Rising gradually, wiping tears, bent low, humbly began to speak in faltering voice.





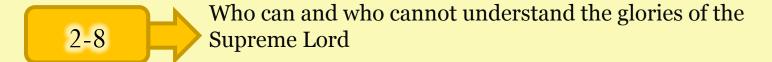
10.14.
BRAHMĀ'S
PRAYERS TO
LORD KŖṢŅA

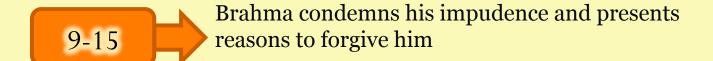


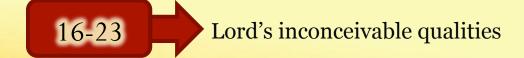


10.14. Brahma's Prayers to Lord Krsna









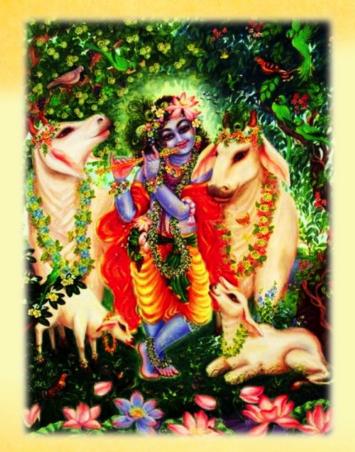






20 8

SB 10.14.1: Beauty of Kṛṣṇa's transcendental limbs



naumīdya te 'bhra-vapuṣe taḍid-ambarāya

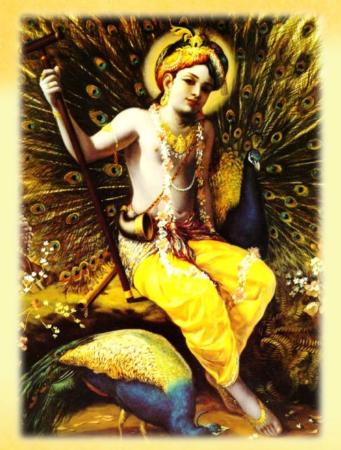
guñjāvatamsa-paripiccha-lasan-mukhāya

vanya-sraje kavala-vetra-viṣāṇa-veṇu-



20 9

SB 10.14.1: Beauty of Kṛṣṇa's transcendental limbs



I offer praise to O most worshipable one unto You, whose transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning,

guñjāvatamsa-paripiccha-lasan-mukhāya

vanya-sraje kavala-vetra-viṣāṇa-veṇu-



SB 10.14.1: Beauty of Kṛṣṇa's transcendental limbs



I offer praise to O most worshipable one unto You, whose transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning,

and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head.

vanya-sraje kavala-vetra-viṣāṇa-veṇu-



SB 10.14.1: Beauty of Kṛṣṇa's transcendental limbs



I offer praise to O most worshipable one unto You, whose transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning,

and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head.

Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute,



SB 10.14.1: Beauty of Kṛṣṇa's transcendental limbs



I offer praise to O most worshipable one unto You, whose transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning,

and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head.

Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute,

You stand beautifully with a morsel of food in Your hand. O son of the king of the cowherds.



2-8: Who can and who cannot understand the glories of the SL

Link

| Oh Brahma You are | But I am |
|--|---|
| Master of mystic powers | Son of cowherd man |
| Ancient and exalted | Small boy |
| Knowledgeable of Vedas | Ignorant keeper of cows |
| Exalted conduct | Do not know proper conduct. Keep curd rice in hand. |
| You are controller of illusion | Bewildered by your illusion and running around to search calves |
| Fearing criticism Lord Brahma speaks following verse | |



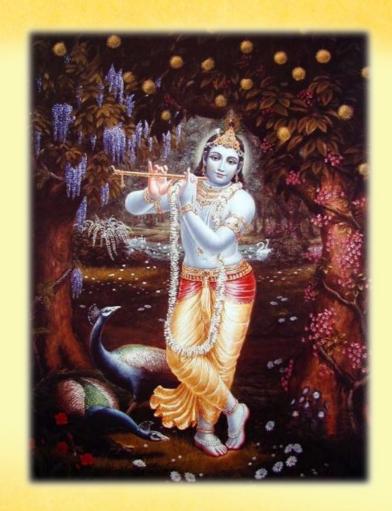
14.2 -

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours.

How could I understand Your happiness.

Although my mind is controlled still I cannot understand

I am seeing Your form by Your mercy.





3 Link: "Liberation is only Jnana."-Then what about normal people?

jñāne prayāsam udapāsya namanta eva

Those who, throw away the process of speculative knowledge and offer all respects to

jīvanti san-mukharitām bhavadīya-vārtām

descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees,

sthāne sthitāḥ śruti-gatām tanu-vān-manobhir

even while remaining situated in their established social positions, and with their body, words and mind *ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.



4 Link: Those who reject Bhakti and take to other paths only have troubles.

śreyah-srtim bhaktim udasya te vibho

My dear Lord, devotional service unto You is the best path for self-realization.

kliśyanti ye kevala-bodha-labdhaye

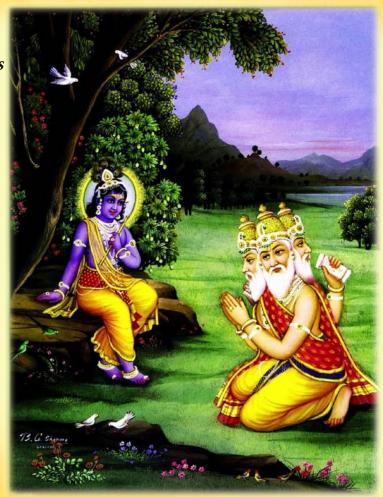
If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result.

teṣām asau kleśala eva śiṣyate

His only gain is trouble.

nānyad yathā sthūla-tuṣāvaghātinām

As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization.







Many yogis achieved Devotional Service by offering their endeavours to You.



Non-devotees can at maximum realize Your impersonal form after purifying mind, senses but not your personal form



One may count a) Atoms on earth b)Particles of snow c) Shining molecules radiating from the luminaries.

But who could count qualities of magnanimous Lord who came to benefit jivas?





My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him,

bhuñjāna evātmakṛtaṁ vipākam

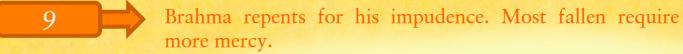
all the while patiently suffering the reactions of his past misdeeds

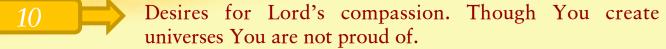
hṛd-vāg-vapurbhir vidadhan namas te and offering You respectful obeisance with his heart, words and body,

jīveta yo muktipade sa dāya-bhāk is surely eligible for liberation, for it has become his rightful claim.

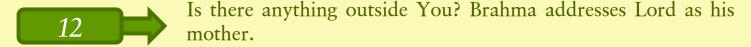


9-15: Brahmā condemns his impudence and presents reasons to forgive him

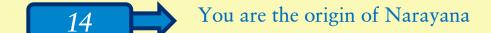






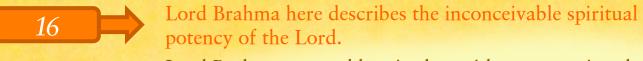






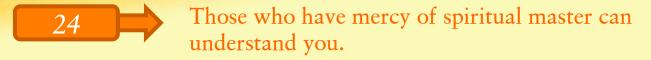
Brahmā concludes that the transcendental body of the Lord is not material but rather an eternal, spiritual form endowed with inconceivable mystic potencies and he should not have challenged Him.

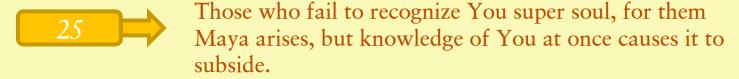
16-23: Lord's inconceivable qualities

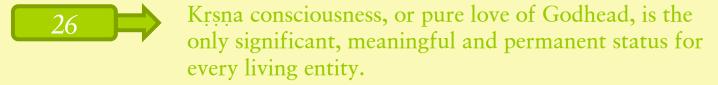


- Lord Brahma stressed herein that without accepting the inconceivable energy of the Supreme Personality of Godhead, one cannot explain things as they are.
- Lord Brahmā summarizes Bramha vimohana Lila
- For persons ignorant of Your actual position, You appear as Brahma, Vishnu and Siva.
- O Lord, You have no material birth, yet to defeat the false pride of demons and show mercy devotees, You take birth.
- Brahmā clarifies here, no conditioned soul can understand the transcendental nature of the Lord's activities, which He enacts through His spiritual potency.
- This universe appears real because it is manifested from your illusory potency.
 - This verse demonstrate that the transcendental body of Lord Kṛṣṇa is free from the characteristics of material bodies.

24-29: Glories of Devotional Service over the process of speculative knowledge





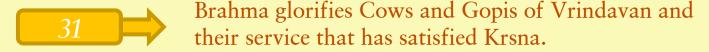


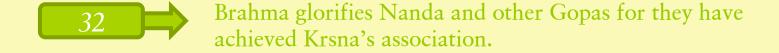
- Two types of fools:

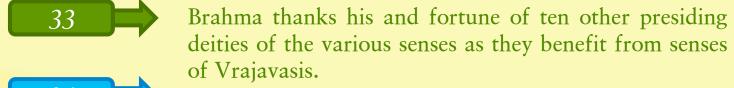
 a) Consider You to be material. b) Body to be self.
- The proposition that a person should cultivate self-realization and at the same time pursue sense gratification for the material body is herein refuted

30-40: Brahma's prayers for Lord's mercy and the glories of the Vrajavāsis



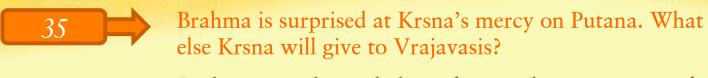






Brahma expresses his desire to take birth in Gokula.

30-40: Brahma's prayers for Lord's mercy and the glories of the Vrajavāsis



Brahma says that only hope for people to come out of material bondage in Devotional service unto Krsna.

Brahma glorifies Krsna for coming to Earth for his devotees.

38

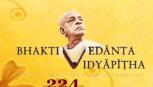
39

Brahma accepts that understanding Krsna is beyond the reach of his mind, body and words.

Brahma asks for permission to leave so that Krsna can enjoy with His friends and calves without his presence.

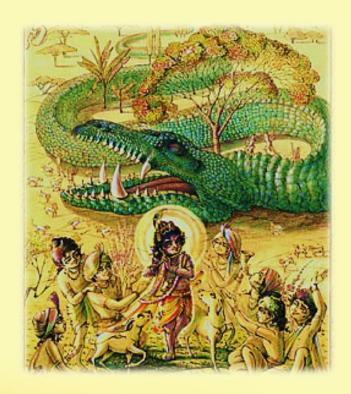
Brahmā indirectly states that Lord Kṛṣṇa should remove Brahmā's own subtle atheism, which had led him to try to exert illusory power over Lord Kṛṣṇa. 41-42: Lord
Brahmā
returned and
Kṛṣṇa came
back with
calves





43-46: Inconceivable power of Kṛṣṇa – Influence on the cowherd boys

Cowherd boys thought that one year was a moment and Krsna showed them the skin of Aghasura.



47-48: Kṛṣṇa enters Vraja along with the cowherd boys



49-54: The dear most thing of an embodied – the self

Pariksit Maharaj enquired, 'How cow herd boys developed such love for Lord Kṛṣṇa more than their sons?'





Shukadev Goswami replies –

- 50 The dearness of everything else children, wealth, etc is due to the dearness of the self
- 51 So one is more attached to the body and self than children, home etc.
- 52 persons, who considers body as self, does not give importance to anything, other than body.
- 53 When one understands the self as soul, even body becomes old, and his desire to live continue remains strong.
- 54 simply for the satisfaction of the self, the whole creation exists.





55-61: Kṛṣṇa is the ultimate object of love and the shelter - Phalastuti

56 The person who understood Lord Kṛṣṇa as the object of affection, such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa

samāśritā ye pada-pallava-plavam

For those who have accepted the boat of the lotus feet of the Lord,





samāśritā ye pada-pallava-plavam

For those who have accepted the boat of the lotus feet of the Lord,

mahat-padam punya-yaso murāreņ

who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon,

bhavāmbudhir vatsa-padam param padam the ocean of the material world is like the water contained in a calf's hoof-print.

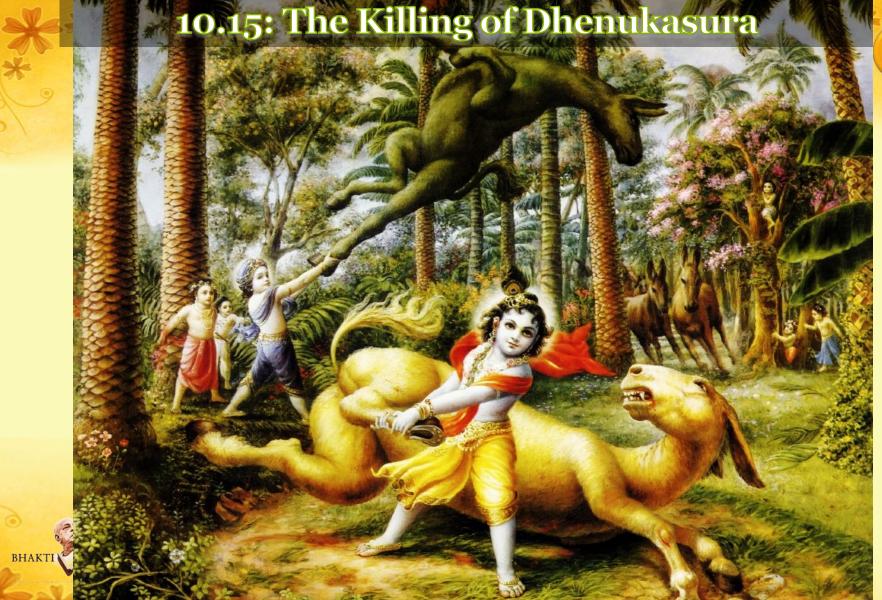
padam padam yad vipadām na teṣām

Their goal is param padam, Vaikuntha, the place where there are no material miseries, not the place where there is danger at every step.



Phala _stuti

"Any person who hears the past time of Aghasur Vadha and prayers of Lord Brahma -is sure to achieve all his spiritual desires."



10.15 Contents

- 1-4 Entering the Forest of Vraja
- 5-8 Praises of Trees, etc.
- 9-19 Childhood Acts
- 20-26 Request by cowherd boys entering Talavan
- 27-40 Killing of Dhenukasura
- Glories and Beauty of Krishna Balaram
- 44-46 Affection of Mothers
- 47-52 Prelude to Kaliya-daman lila

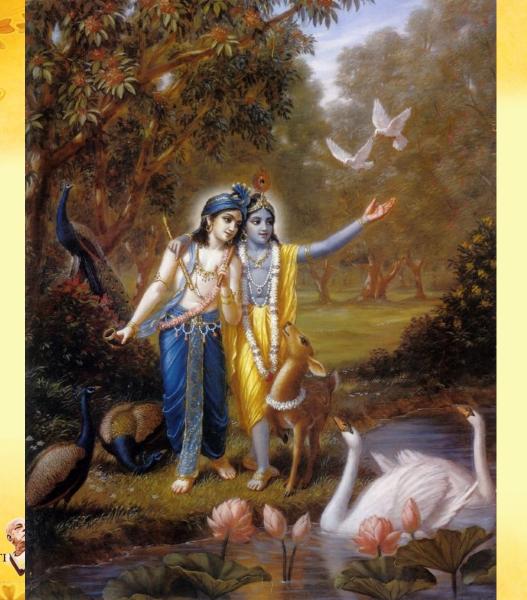


1-4: Entering the Forest of Vraja

- 1: Pauganda begun tending cows
- 2: Entered Vrindavan forest with cows and boys
- 3: Beauty of Vrindavan sounds of bees, birds, animals, fragrance of lotus form lake
- 4: Trees bending down to touch His feet – Lord smiled and spoke







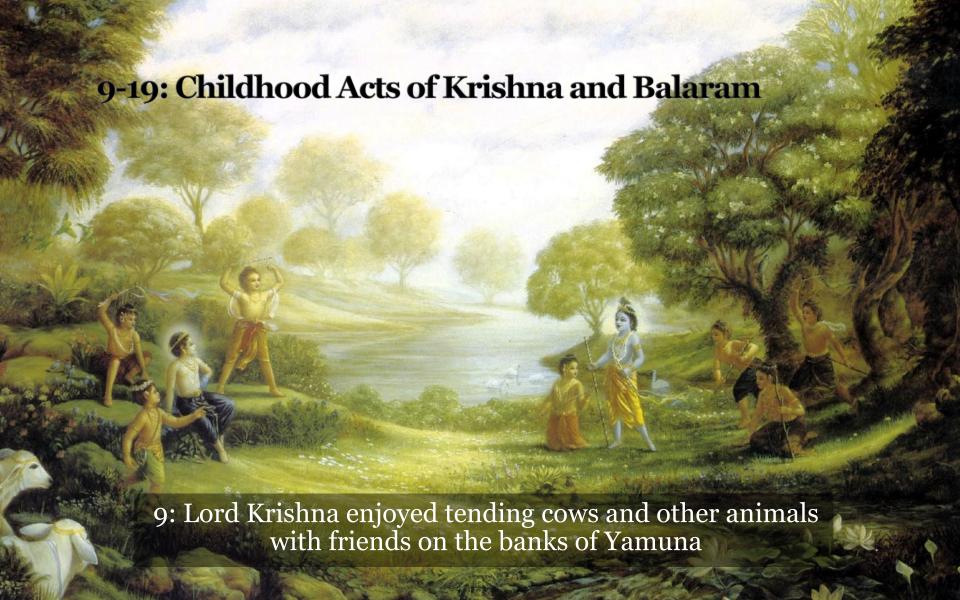
5-8: Krishna to Balarama - Praises of Trees, etc.

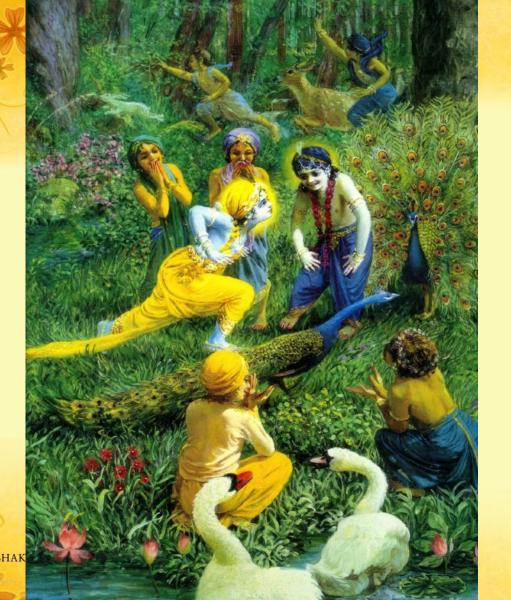
5: trees are bowing at your lotus feet

6: Bees chanting your glories

7: Peacocks dancing and glancing. Cuckoos praying.

8: Earth fortunate by your touch – Embraced gopis, which even laksmi hankers



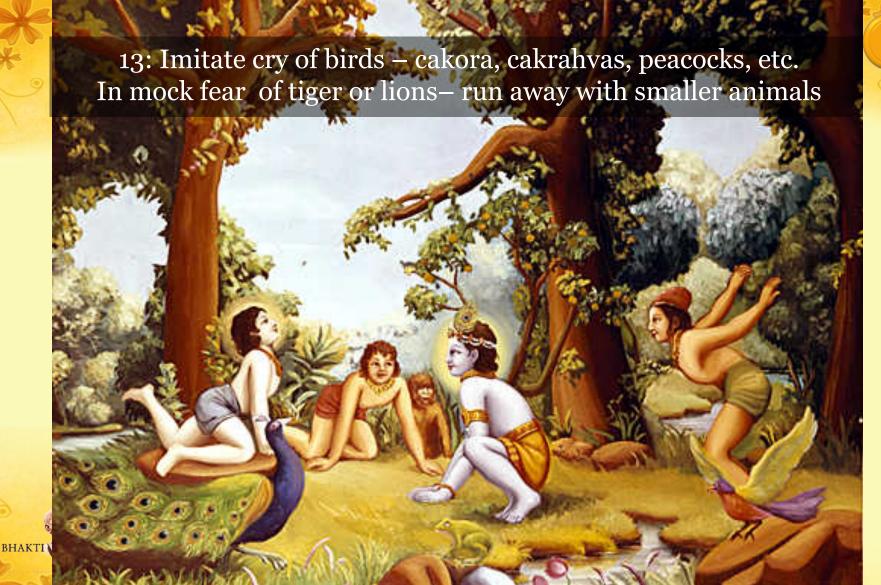


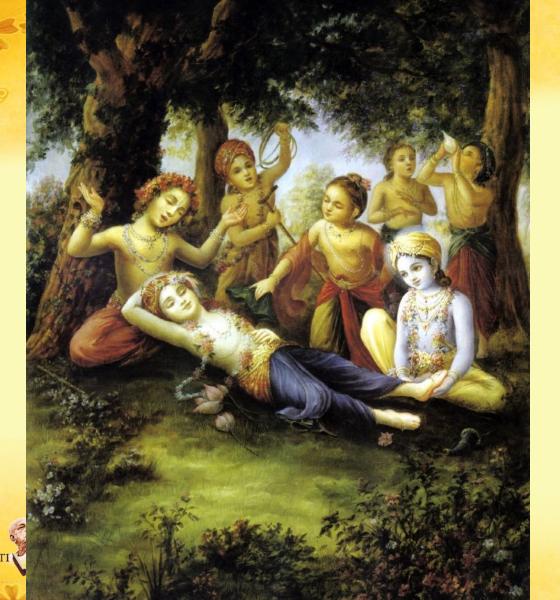
10-12: Imitate Animals

- Ecstasy of Bees' singing
- Chattering of Parrots
- Call of Cuckoos
- Cooing of Swans
- Dancing of Peacock

With deep voice – call out to cows by name with affection







14: Balarama fatigued, place head on another gopa. Krishna would massage his feet

15: Krishna and Balaram would glorify their friends 16: Krishna became tired.
Gopas made pillow of leaves, buds, etc, but
Krishna laid on lap of a friend

17: They would massage his feet, fan him, etc.

18: Others would sing suitable songs, with affection.











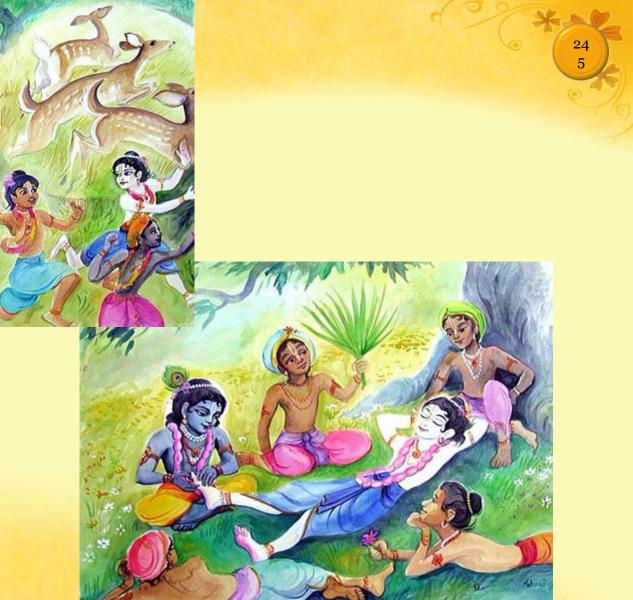
19: Like this, Lord concealed his opulences, enjoying like a village boy. But often exhibited isa-cestita







BHAKTI

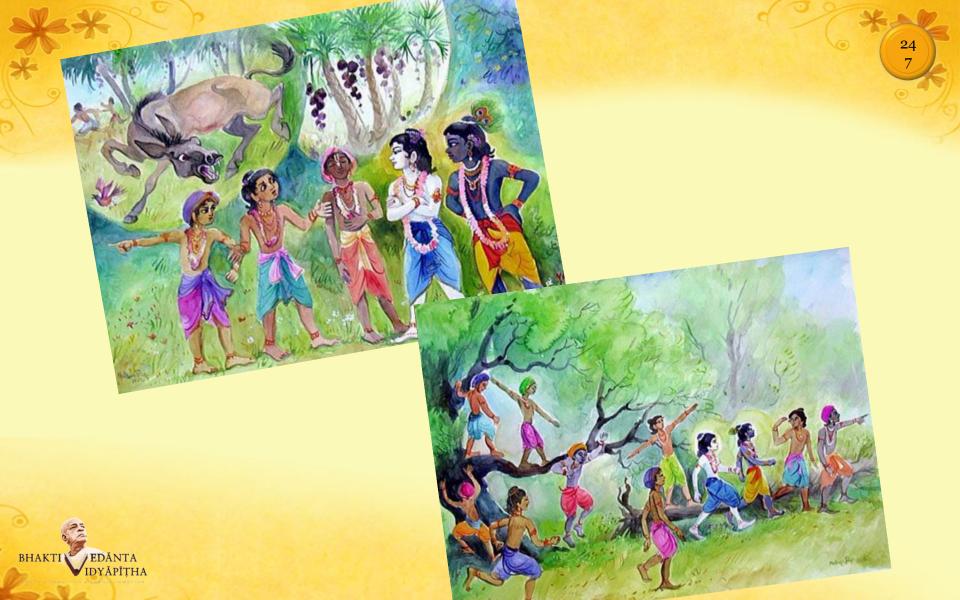




20-26: Request by Cowherd boys

- 20: Boys including Sudama and Stoka Krsna spoke
- 21: "Not far form here is a forest filled with palm trees"
- 22: "Many fruits just lying down, but guarded by Dhenuka"
- 23: "Has taken the form of an ass, surrounded by friends"
- 24: "He has eaten men! Even the animals are afraid!"
- 25: "No one has tasted those sweet fruits"
- 26: "Our minds are attracted by the aroma, we greatly desire
- them. If you think it's a good idea...let's go.."





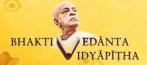
27-40: Killing of Dhenukasura

- 27: Krishna Balarama laughed and set off for Talavana
- 28-29: Balaram began shaking trees. Hearing the falling fruits, Dhenuka ran to attack
- 30-31: Kicking Balaram on the chest, demon brayed loudly and tried to kick Him again
- 32: Balaram seized his hooves, whirls him and throws on top of tree
- 33-34: Knocks down many other trees in the forest
- 35: Sukadeva G: Entire cosmos rests on him, not astonishing!









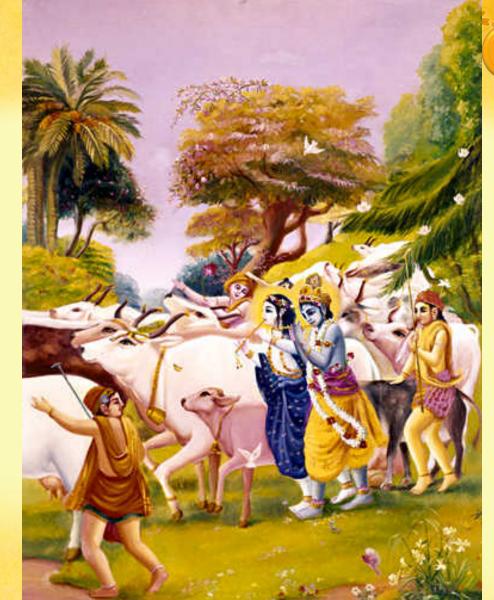
27-40: Killing of Dhenukasura

- 36: Other ass demons rush at Krishna Balaram
- 37: easily seized them, one by one and threw on top of trees
- 38: Earth appeared beautiful with dead demons and fruits
- 39: Demigods showered flowers
- 40: People fearlessly ate fruits, cows grazed feely.



41-43: Glories of Krishna Balaram

41: Boys sang glories as they returned home

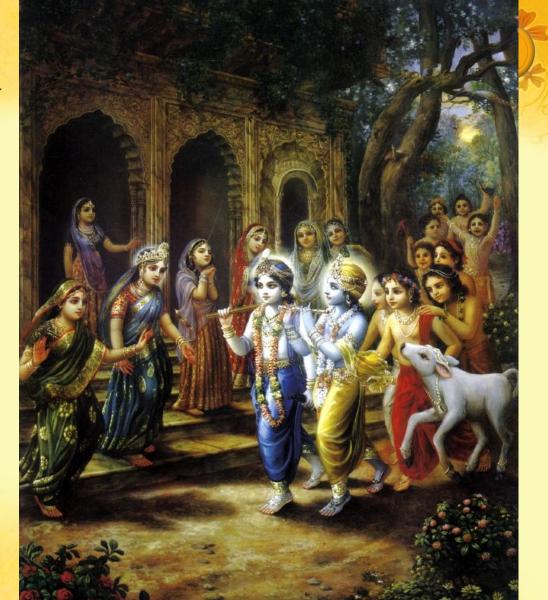




41-43: Glories of Krishna Balaram

42: Lord's hair covered with dust, etc. Gopis came forward to meet him

43: Women drank in the beauty of the Lord and gave up distress of separation felt during the day





44-46: Affection of Mothers

44: Yasoda and Rohini offered Them best items, according to time

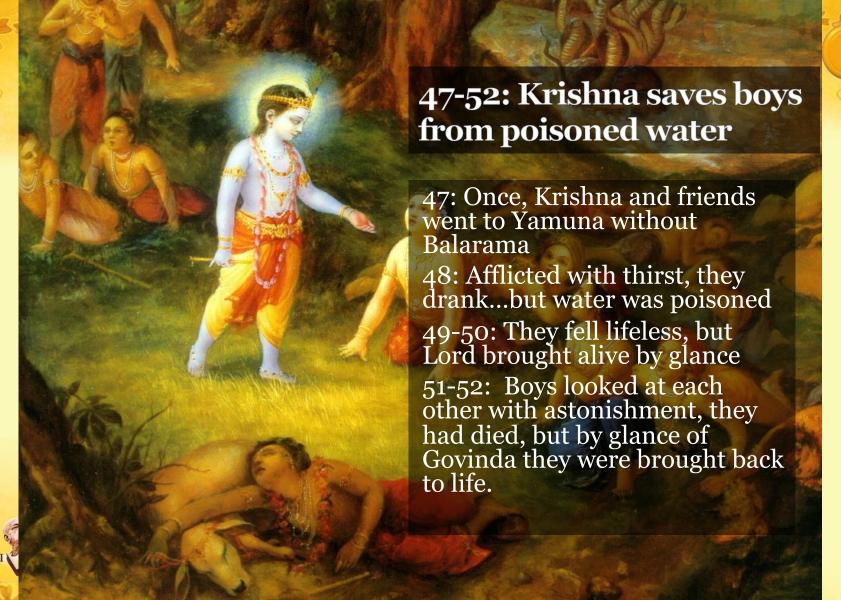
45: bathed, massaged, dressed Them

46: Pampered, They

lay down and slept

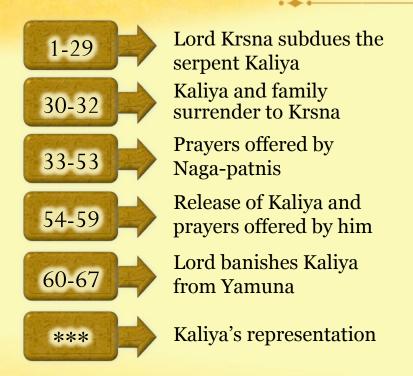


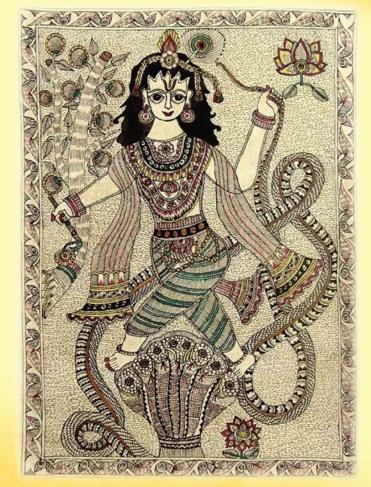




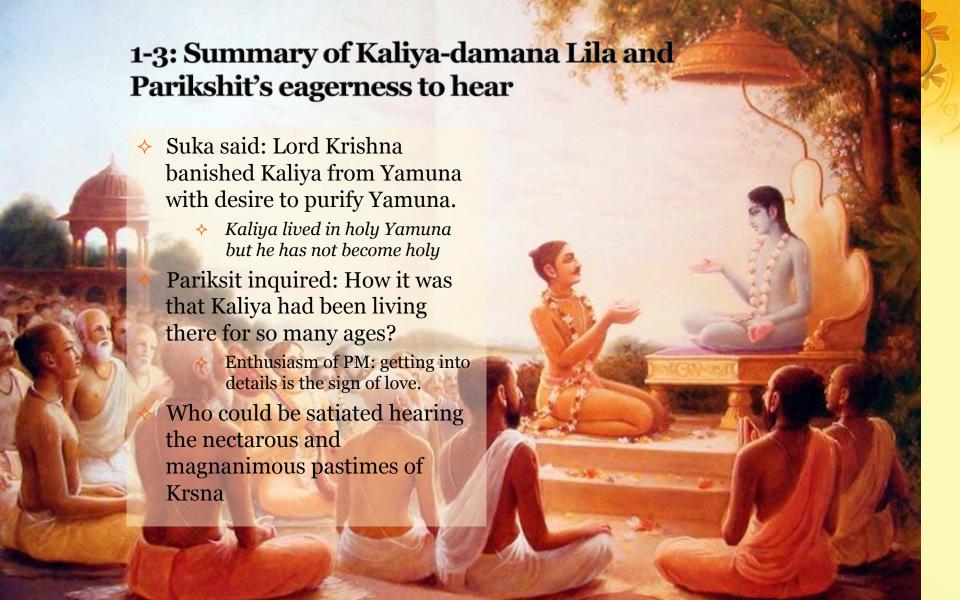


10.16. Contents

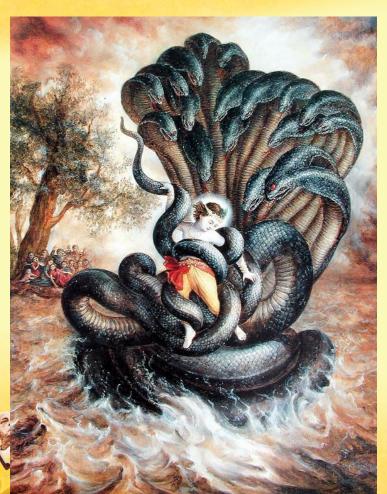








4-9: Krsna agitates the lake and Kaliya binds Krsna in his coils



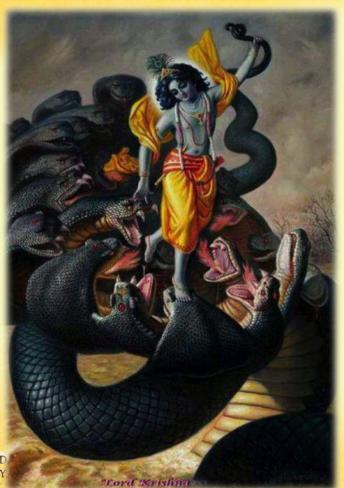
BHAKT

- Suka replied: Poison of kaliya boiled waters
- ♦ Simply by coming in contact with that poisonous breeze, all vegetation and creatures on the shore died.
 - The Lake was quite wide—eight miles across at some points
- Lord climbed on kadamba tree, tightened belt, slapped arms, and jumped into river.
 - Kadamba alive? (1) Garuda sat in this tree when taking nectar (2) Faith on Krsna
- When Lord jumped in, snakes breathed heavily and further polluted river.
- Krsna sported as Lordly elephant. When Kaliya heard intolerable sound immediately came forward.
- → Kaliya saw beautiful Krsna he furiously bit Him on the chest and enwrapped Him in his coils.

10-22: Response of different devotees upon seeing Krsna in the coils of Kaliya

| | Verse | Devotees | Response |
|--|----------------|------------------------------------|--|
| | 10 | Cowherd men and boys | their intelligence became deranged by grief, lamentation and fear – fell unconscious |
| | 11 | Bulls, cows and calves | In great distress, called out piteously to Krsna. Fixing their eyes on Him – stood still in fear |
| | 12 | Demigods | Experienced three types of fearful omens from <i>bhuvi</i> , <i>divi</i> and atmani |
| | 13-15 | Vrajvasis | Became fearful at omens – concluded Lord had met with death – overwhelmed with grief ~ cow thinks of her helpless young calf |
| | 16, 22 | Balarama [Smile – Hold – Spoke] | Smiled and said nothing. Why? To give hope to others – all were crying He remembered Kaliya as his form of sesa He knew the extraordinary power of Krsna forcibly stopped Nanda Mh and others from jumping into lake. |
| | 17-19 | Vravasis @ lake | overwhelmed with anguish and confusion. |
| | 20 | Gopis | remembered His friendship, smiling glances and talks with them. Burning with sorrow |
| | ANTA APITHA | Elderly gopis | ~ Corpses, holding Yasoda from entering lake. Distressed recounting the pastimes of Krsna |

23-29: Krsna frees Himself, subdues Kaliya and danced on his hoods



- Remained in coils for some time, but seeing the distress of devotees, He rose up
 - ♦ 48 minutes in coils of Kaliya
- Tormented by expansion of Lord, kaliya released Him.
 - ♦ Nostrils ~ cooking poison || eyes ~ fire
- Krsna playfully circled around him,
 Kaliya also moved for an opportunity to bite Him
- Lord depleted Kaliya's strength by circling. Pushed down, raised heads of kaliya.
 - ♦ akhila-kalādi-guru master of original arts
- DGs arrived and began playing musical instruments
- Lord smashed the raising head Kaliya wheeling his heads, vomiting blood entered death throes.



30-32: Kaliya and his wife with their children surrender to Krsna

- ♦ Lord broke all the prominent 1000 hoods
 - ♦ finally realized, took Lord's shelter.
 - Seed of bhakti planted by naga-patnis is now fructified
- Wives of Kaliya, seeing him fatigued and shattered approached Krsna.
 - ♦ Nostrils ~ cooking poison || eyes ~ fire
- Placing their children before them, bowed to the lord of all creatures.





33-53: Prayers offered by Naga-patnis



- → Punishment is just being tulya-drsti it is for his ultimate benefit.
- Your punishment is mercy.
 - ♦ Nostrils ~ cooking poison || eyes ~ fire
- Did he perform austerities free of pride?
- ♦ O Lord, what is difficult for GoF to attain Kaliya attained touch by dust of Your LF
 - Highest aspiration of dasya bhaktas
- Nothing is better than to attain the dust of Your lotus feet
- Although born in MOI, he achieved impossible

Link: Naga-patnis bowed down to Lord 11 times in next 10 verses [39-48]

- ___`o__ to bhagavan, paramatmane, mahatmane, kāla-nābhāya....
 - ♦ Sva-samvide known only by His own people



49-53: Prayers offered by Naga-patnis

Link: *What is purpose in giving life to universe?*

Though no reason to get involved, still
 You act to arrange CMD

Link: Krsna: What is intention of Your praises?

 All act under 3 modes, but you protect those in MOG

Link: Please tolerate offences of Kaliya

♦ At least once, master must tolerate

Link: To wipe the disease, need stamp more

Please be merciful, spare our husband

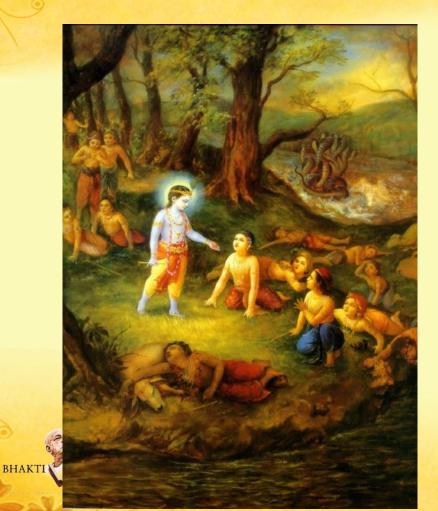
Link: *Ok*, then follow My order.

- ♦ Tell us what to do
 - those who follow your order become fearless





54-59: Release of Kaliya and his prayers



- Kaliya slowly regained his vital force and sensory functions.
- Kaliya uvaca:
 - By birth I am envious. It is difficult to give up conditioned nature.
 - You only manifest various species with variegated mentalities and forms
 - By nature I am angry, how can I overcome maya on my own.
 - Please arrange for us whatever You consider proper, whether it be mercy or punishment.
- Sri Bhagavan replied: O serpent, you may not remain here any longer. Go back to the ocean immediately.
- Let this river be enjoyed by the cows and humans.

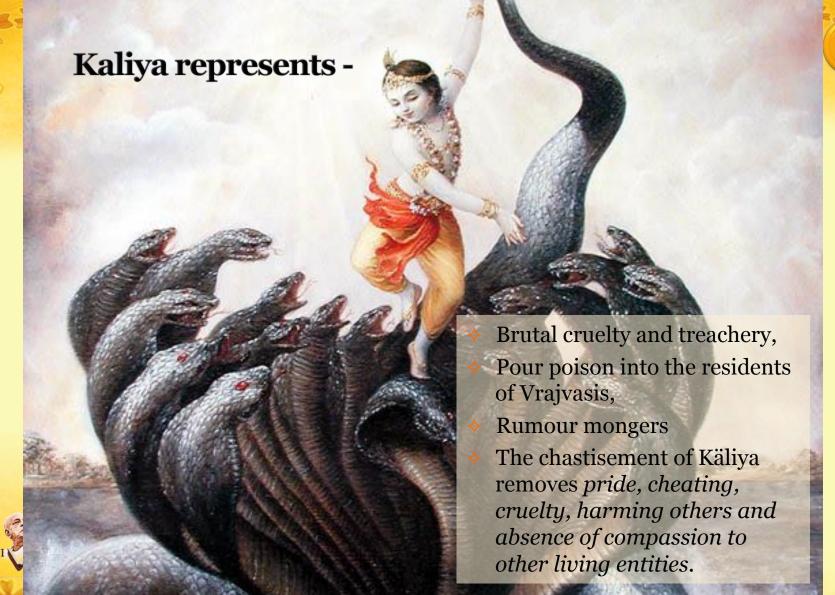
60-67: Lord banishes Kaliya from Yamuna

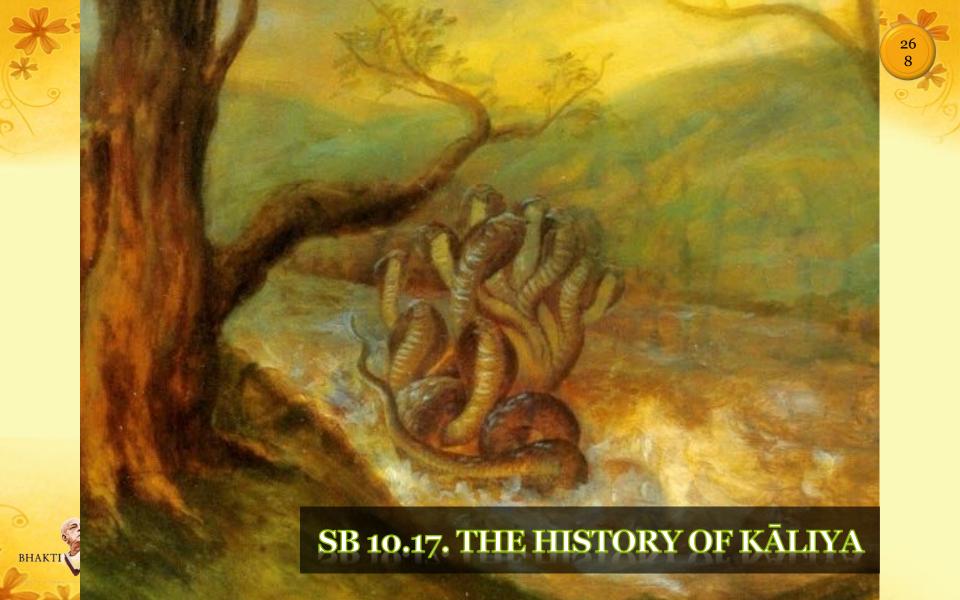


- Those who **remembers** My command to you at sunset and sunrise, will never be afraid of you.
- One will free of all sinful reactions:
 - ♦ If one **bathes** in this place
 - ♦ Offers water to DGs,
 - ♦ Observes fast
 - Duly worships and remembers Me
- Now marked with My footprints,
 Garuda will no longer try to eat you.
- ♦ Kaliya became devotee
- Garuda felt satisfied
- ♦ Yamuna River was restored

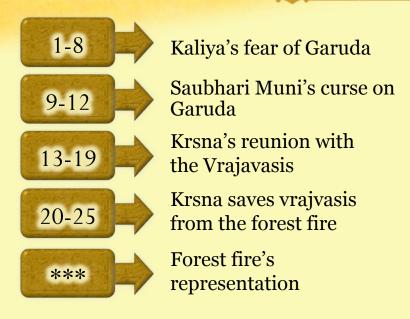






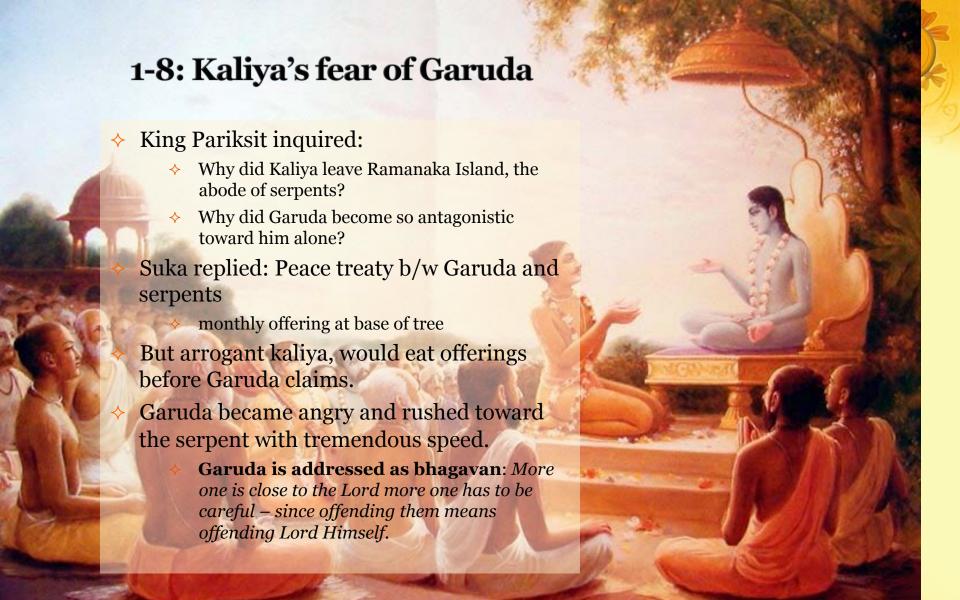


10.17. Contents









1-8: Kaliya's fear of Garuda



- Kaliya attacked Garuda with the weapon of his fangs and bit him
- Terribly powerful carrier of Lord Madhusüdana struck the son of Kadru with his left wing
- Kaliya took shelter of lake adjoining Yamuna – Garuda forbade to follow

Link: Anticipating the question from PM, he started narrating the Garuda's restriction to Yamuna



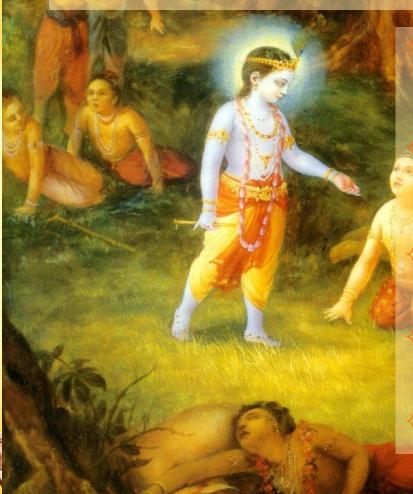
9-12: Saubhari Muni's curse on Garuda

- Although forbidden by Subhari Muni, Garuda took courage, feeling hungry, seized the fish in the lake
- ♦ Seeing unfortunate situation of fishes, Saubhari muni uttered curse.
 - ♦ 3 Offenses by Saubhari Muni:
 - ♦ Dared to give order to superior
 - Obstructed happiness of Garuda.
 - ♦ Cursed Garuda
 - ❖ If one's compassion does not tally with Supreme Lord's desire, it merely creates chaos.
 - ♦ Garuda followed the etiquette
- ♦ If Garuda ever enters the lake will lose his life
 - ♦ Saubhari Muni
 - ♦ He lost his tapo-bala because of material attachment to fishes
 - ♦ 10th offence: To maintain little attachments
 - ★ Later he fell down from his position cause were the same fishes.



Kaliya came to know of this curse and entered this lake.

13-19: Krsna's reunion with the Vrajavasis



BHAKTI

Krsna rose up out of the lake wearing divine garlands, fragrances and ornaments – bringing back life

Lord Balaram embraced, laughed, lifted Krsna on to His lap. Even animals became happy.

Brahmanas said: Providence has saved Him from grips of Kaliya

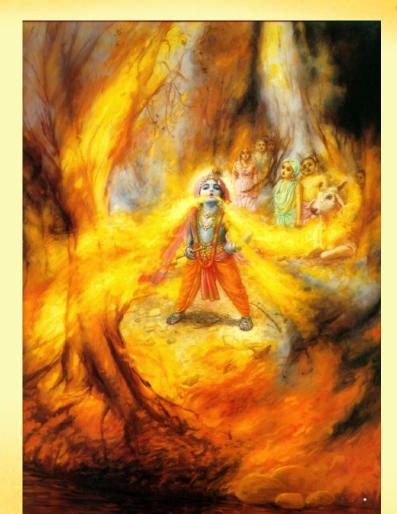
Give charity to the brahmanas. With a satisfied mind. Nanda gave gifts.

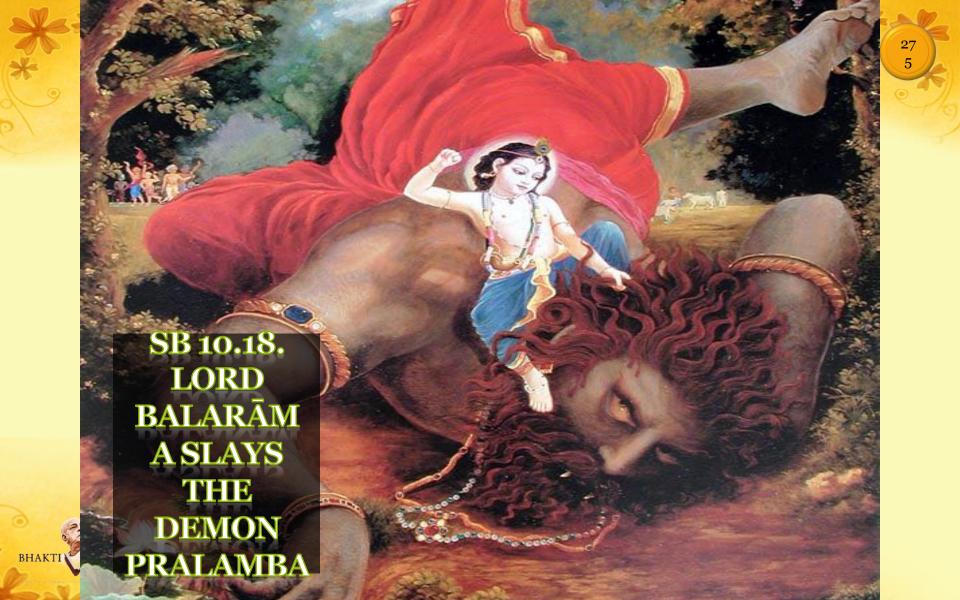
Yasoda cried torrents of tears, repeatedly embracing Him

20-25: Krsna saves vrajvasis from the forest fire

- Because of hunger, thirst and fatigue, all lied down near bank of Yamuna.
- While everyone sleeping, fire surrounded them in dry summer forest.
- ♦ Threatened by great fire, they all took shelter of Krsna.
- Krsna, Krsna, O Lord of all opulence! O
 Rama, possessor of unlimited power!
 Please protect us.
- Seeing His devotees so disturbed, Sri
 Krsna, swallowed the terrible forest fire.







10.18. Contents



Summer in Vrndavan – manifested as spring



Playful pastimes of Krsna and Balaräma



Killing of Pralambäsura

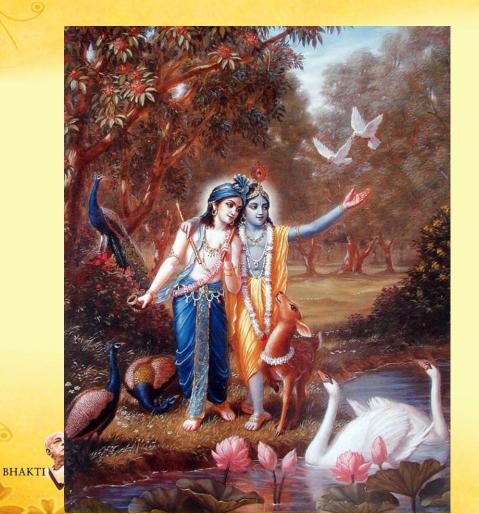


Pralambasura's representation





1-7: Summer in Vrindavan



- Suka said: Surrounded by His blissful companions, Krsna then entered Vraja.
- Summer arrived not very pleasing to all embodied souls
- ♦ Beauty of Vrindavan:
 - Sound of waterfalls covered the crickets' noise
 - Wind carrying pollens wafting over the lakes
 - River waves made banks muddy and damp
 - Peacocks, bees, cuckoos and cranes made sounds
- RNS: Sun is assisting and increasing the enthusiasm of all other entities (tree, grass, creepers) to perform service to Krsna like a constant Kirtan for the pleasure of Krsna mood of cooperation

8-16: Playful pastimes of Krsna and Balaräma

- Intending to engage in pastimes, Lord entered forest.
- → They decorated themselves with newly grown leaves, peacock feathers, garlands
- ♦ As Krsna danced, some sang, others played and others praised His dancing
- ♦ DGs in disguise as cowherds, worshiped
- They played by whirling about, leaping, hurling, slapping, pulling hair and fighting
- ♦ Sometimes they
 - play with bilva / Kumbha / amalaki fruits
 - imitate animals and birds.

 - play various jokes
 - ride in swings
 - imitate monarchs







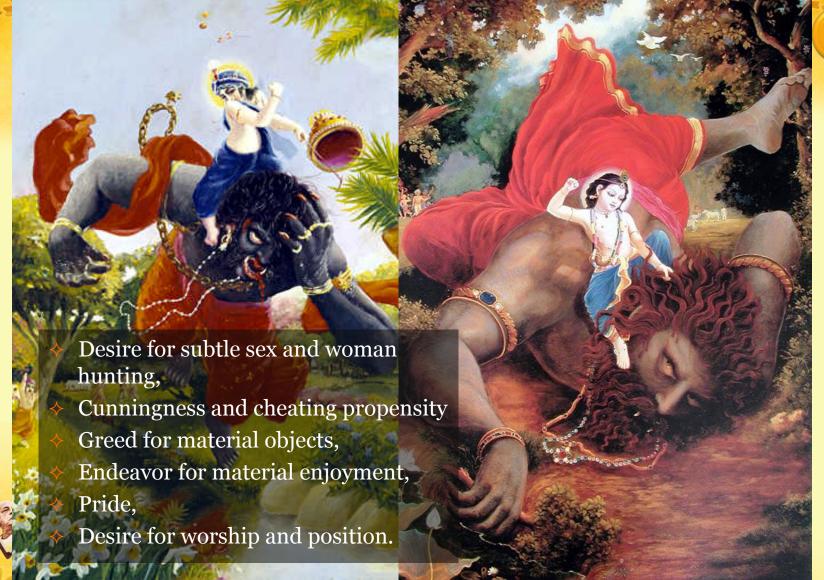
BHAKTI

25-29: Balaram kills Pralamba

- Pralamba quickly carried Balaräma far beyond the spot, thinking Krsna to be invincible.
- ♦ Balaräma became heavy, Pralamba resumed his original form.
- Balaram became little frightened seeing the gigantic body of demon
 - ♦ Why?
 - ♦ To maintain the mood of the pastime
 - He was at Krsna's side i.e. his friend how can I kill
 - Balaram thought: At that very moment another such demon might have been attacking Lord Kṛṣṇa Himself.
- Balaräma struck Pralamba's head with fist
- Vomiting blood, Pralamba, fell down dead
- ♦ Astonished cowherd boys exclaimed Excellent! Excellent!







10.19. Contents



Cowherd boys search for the missing cows

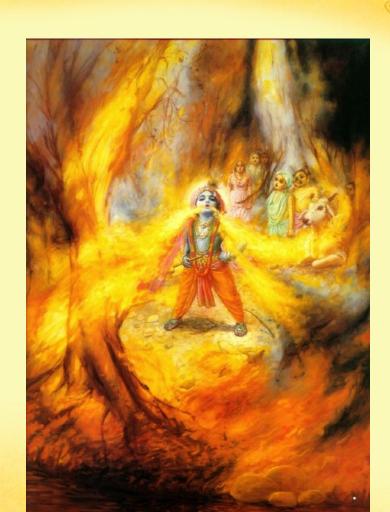


Krsna saves the cows and the cowherd boys



Forest fire's representation

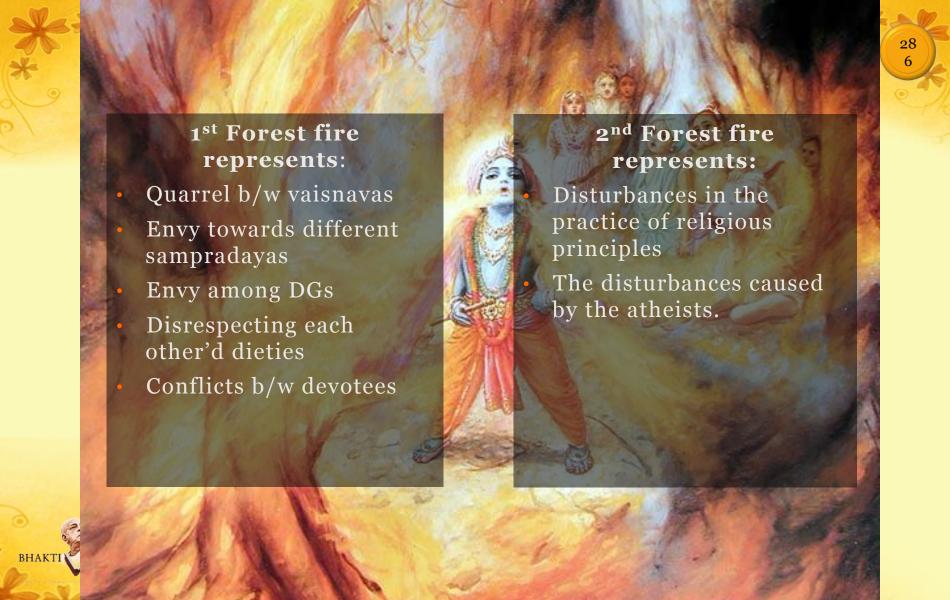




1-5: Search for the missing cows and Krsna saves from forest fire

- While cowherd boys were playing; Cows went inside the dense forest
- ♦ Cows cried in distress surrounded by canes because of extreme heat
- ♦ Cowherd boys felt distressed search for them tracing the hoof prints
- ♦ They found cows @ Munjara forest Cows responded on Krsna's call
- ♦ Forest fire took place
- Everyone fearful cried out to Krsna and Balarama.
- Krsna asked them to close their eyes everyone followed
- ♦ Krsna swallowed the fire
- ♦ They opened eyes saw that not only fire is gone, but they were at the Banayan tree Bhändiraka
- ♦ All returned to Vrindavana prasing Krsna and Balarama
- ♦ Young gopis took the greatest pleasure.
 - ♦ Moment of separation ~ 100 of ages





| J. | Demons | Represents | Explanation | |
|--------|-------------------------|--|---|------|
| * | Putana | The Pseudo Guru | Pseudo guru: who will misguide his follower. Mind ~ pseudo guru: inwardly manifest spiritual guru | 28 7 |
| | Sakatasura | Burden of old bad habits, lethargy and vanity | Carrying the burden of the cart load of old and new bad habits, lethargy and vanity | |
| | Trnavrta | False pride from material scholarship | Trnavrta represents pride arising from material scholarship and bogus philosophy | |
| | Kuvera's sons | Arrogant pride of opulence | | |
| | Vatsasura | Childish mentality | Vatsasura represents childish mentality – foolishness [taking bad association] | |
| | Bakasura | Cunning duplicity, deceptiveness | Bakasura represents duplicity and pretension | |
| | Aghasura | Cruelty and violence | Aghasura represents the anartha of mentality of cruelty to others. - Begins with selfishness "me and mine" Then it takes cruel shape of cruelty - Unwillingness to help other LE distributing KC - Not appreciating other's success → envy rises - Gross and subtle violence | |
| внакті | Brahma Vimohana-lila | Mundane activities and speculative scholasticism | | |

| Demons | Represents | Explanation |
|-----------------------------|---|---|
| Dhenukasura | Gross materialistic intelligence | Dhenukasura represents gross discrimination – baravahi: One has the burden of knowledge but does not know the essence of knowledge. |
| Kaliya | Brutality and treachery | The chastisement of Kaliya removes pride, cheating, cruelty, harming others and absence of compassion to other living entities. |
| 1 st forest fire | Inter communal discord | Quarrel b/w vaisnavas Envy towards different sampradayas Envy towards demigods Disrespecting each other's dieties Conflicts b/w devotees |
| Pralambasura | Lusty inclinations | Pralambasura represents desire for subtle sex and woman hunting (involves cunningness and cheating propensity) |
| 2 nd forest fire | Disruption of religious principles, atheism | Drinking of forest fire illustrates the removal of disturbances in the practice of religious principles, and the disturbances caused by the atheists. |





Thank You